# CANADIAN JEWISH REVIEW

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# *Passover*

## *1942—5702*

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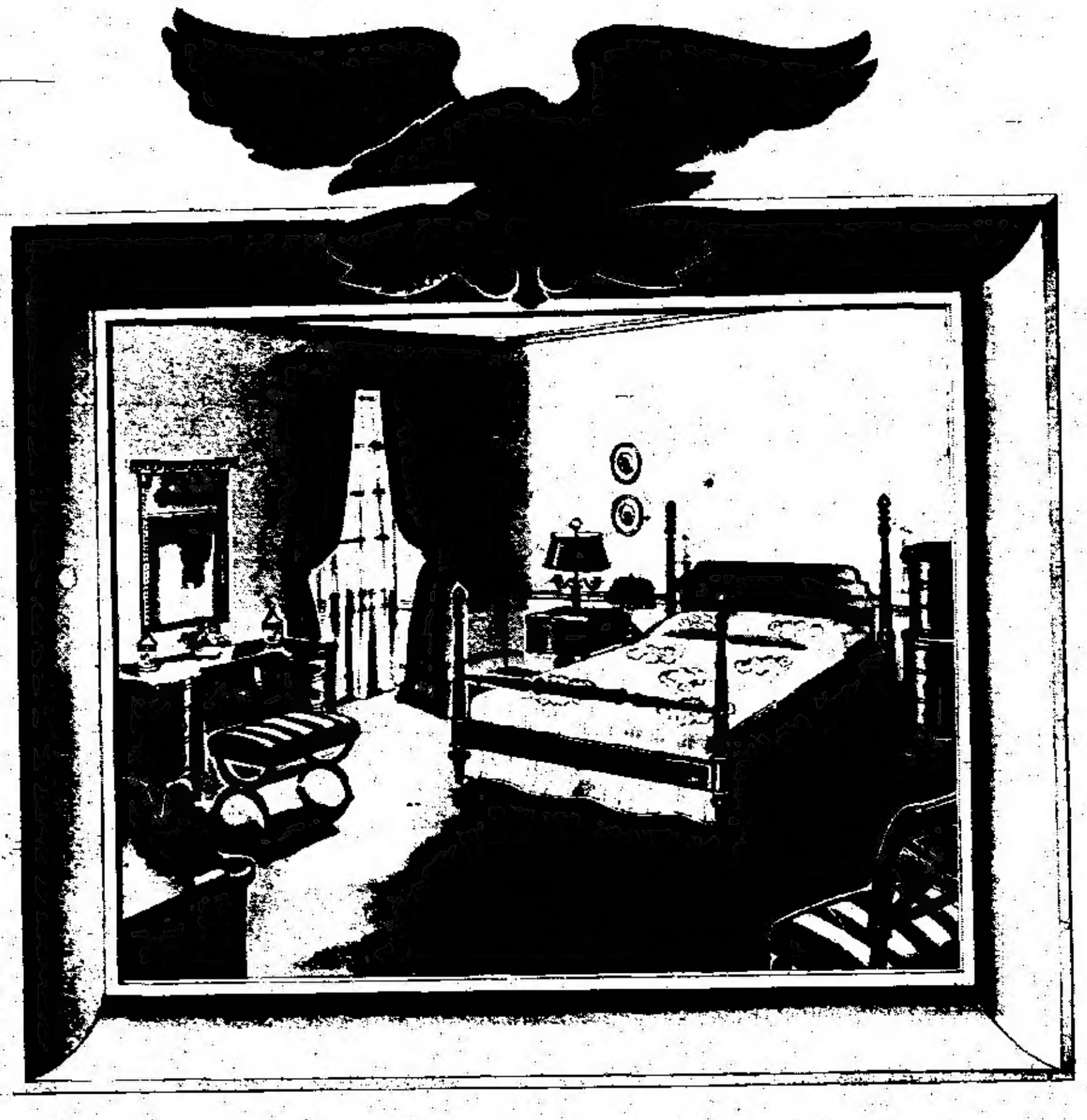

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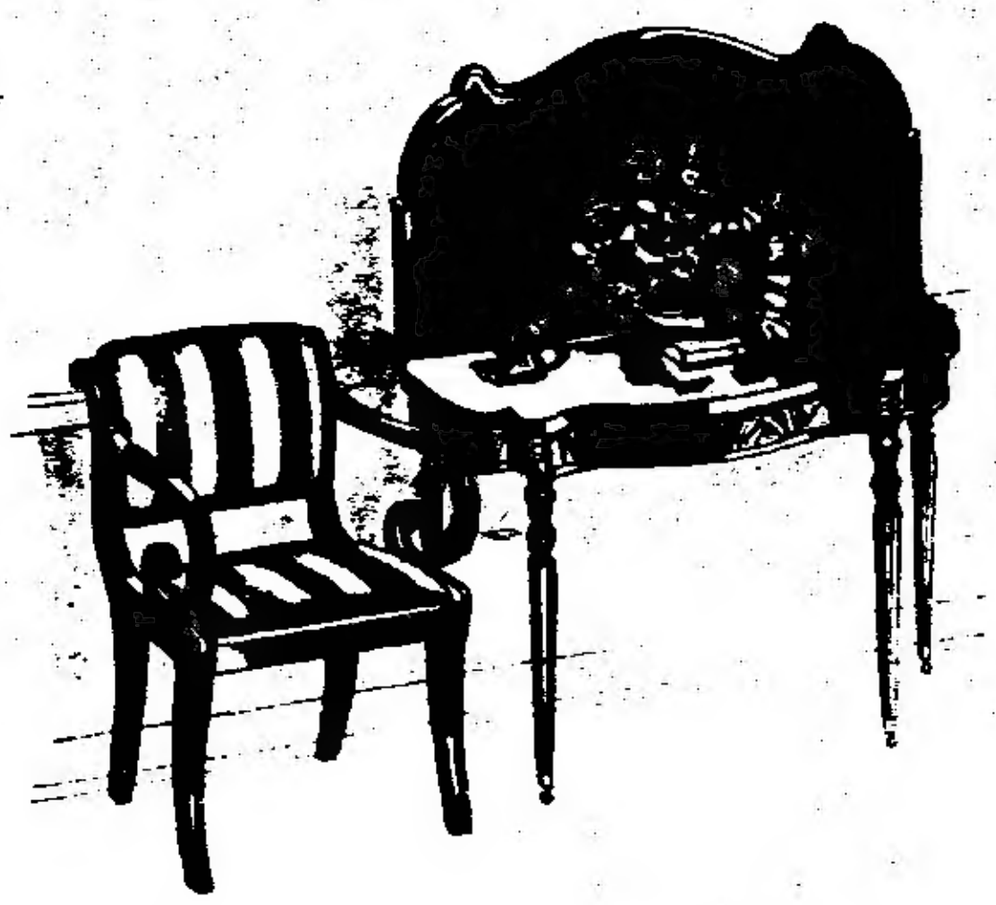

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# CANADIAN JEWISH REVIEW

VOL. XXIV MONTREAL, APRIL 3rd, 1942 No. 26


# Commentaries

By Dr. Harry J. Stern, Rabbi

## "And It Came To Pass At Midnight"

One of the loveliest and most dramatic portions of the Passover Haggadah ritual is that which has for its refrain 'Vay'hi Bachatzi Hallayloh' — "And it came to pass at midnight." It was at midnight in the ancient story of Israel's enslavement in Egypt that God brought about their very deliverance.

For countless millions enslaved and chained to servitude by the modern Pharoahs this hour is one of mournful thick darkness. The Allies who are battling for world freedom have met with reverses after reverses. The Pharoahs seem to be the masters. Multitudes who hunger for freedom have thus succumbed to panic. Hopelessness and dark despair possess them.

Comes as a welcome reminder the wondrous story of freedom of an ancient day. It re-echoes the cry of a Moses before Pharoah — "Let my people go." Indeed the Passover's message is that of faith and hope. It reminds us that strong must now be our faith in the God of might and the God of right. Our period, freighted though it be with calamity, dare not prove our faith counterfeit. On the contrary, resoluteness and confidence must now more than ever possess us.

If we take the historical point of view, we know well that the Pharoahs throughout our history had their day but soon ceased to be, for God rules for Eternity. The Pharoahs come into the world when humanity in its march to the goals of complete freedom goes astray for a moment. But soon mankind triumphs over the Pharoahs and continues on its painful march forward. The Hitlers and Mussolinis and their ilk are but incidents even as were the Caesers, Alexanders, and the Napoleons.

Most important and ever revered by humans are the defenders at Thermopylae who kept the Asiatic hordes at bay: the heroic Maccabees who demonstrated to the world the power of the citadel of faith and the glory of the ideals of freedom. The names of Pharoahs and tyrants are recorded, but for disdain, while the warriors for human freedom have their names enshrined for glory and honour and serve as personality-patterns in civilization's checkered story.

Centuries separate the brave Judah Maccabee from the valiant MacArthur, calendarically speaking, but these are twin links in a single struggle, the right of man to be free.

Ours must be faith in the cause of freedom. We must not swerve from the course charted for us by the first great emancipator, Moses of old. Many a "Red Sea" of terror and blood faces us before final deliverance comes but in the very mid-thick darkness God's messenger will redeem mankind from the curse of totalitarian slavery and usher in the sunshine of freedom.

We Jews on Passover 1942 must especially be the messengers, preaching the hour of triumph for the right. Though our portion of suffering and burden of serfdom be double that of other free peoples, yet this is our glorious historic task of exemplifying faith that the midday will change the midnight. In this very night, we are the historic watchers for the dawn. We know through our own dramatic story that God the Eternal is. Through faith in Him, mankind must find union and unity and break the chains of enslavement. Thus on this Passover, as in years past, we Jews hopefully pray that speedily the Universal Passover visioned by our sages may come. Then all mankind shall be free and brothers be.

The great hope and promise of Passover 1942 is the fact that the hunger for liberty and equality is stronger today than ever before in the hearts of men. For the battle for freedom today is worldwide and cosmic. Have Faith, O, mankind! The Hour of Redemption will surely come as it came for Israel in the ancient watchnight.

"O, Thou Guardian of the Right
Lead us onward to the light,
From the darkness of the midnight . . . .
Father, let the day appear
When all men Thy Name revere
And Thy light dispels the midnight."

## From One Who Serves King and Country

A splendid youth, one who came much under my guidance, is now in the front line "over there", doing his bit in the cause of human freedom. This revealing letter of his I find most stimulating and offer it to my readers:

"Dear Rabbi Stern:

"It is bitterly cold out tonight. There are just a few flurries of snow. The ground is frozen hard. There is a bright moon shining. Everything is quiet but it is still early and Jerry may pay us a visit yet before morning. I am sitting in a small room, with the windows "blacked out" and a small fire burning in the fireplace. I am in a small building where we keep about twenty men who have minor illnesses such as influenza. I have just visited them for the night and am thinking of home.

"We have been here just over two months now and are getting used to the country. We picked a bad time of the year to come here, however, as the weather is very inclement and changeable.

"I know that you must get a number of letters from the boys over here. Moreover, you can follow the movement of the Canadian troops and the progress of the war in the newspaper. But I thought that I would like to send greetings to you, your wife and little Stephanie. Maybe you will let me ramble on a little and write down a few impressions that I have gathered to date.

"You know, of course, the traditional conservatism of the Englishman. His home was always his castle and what went on there was his own business. There may have been considerable class distinction but civility was a prime requisite of a gentleman. It is still 'Mr. Smith—the Butcher' and not just 'Smith', as at home. You might ask directions of a chimney-sweep or other menial labourer but you always said 'Thank you, sir', on having received your information. Now contrast this with what the war brought.

*(Continued on Page Sixty-One)*

# every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free
I might have had an anchor."

Moses, the Jewish liberator and lawgiver who transformed the children of Israel from an unorganized horde into a nation during a lifetime of stupendous adventure, and led them out of the land of Egypt, out of the house of bondage, is not mentioned in the Passover Hagaddah for fear of making him something like a god in the minds of his descendants, of whom you are one, of course. But now when you live over again the Exodus, as commanded, Moses is in the background of every Passover celebration as the greatest man that ever lived. He was the one "whom the Lord knew face to face." He was the one to whom God said: "Ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel."

The character of Moses held such limitless fascination for the ancient Rabbis that they elaborated on the simple, direct stories about him in the Bible. Moses was born at a time when Pharoah had decreed that all male children born to Hebrew captives should be drowned in the Nile. His mother was Jochebed and his father was the Levite, Amram. They were able to conceal him for three months and when his mother could no longer keep him hidden she set him adrift among the bulrushes. There he was found by Pharoah's daughter who adopted him and reared him as the son of an Egyptian princess.

The old Rabbis believed that Moses was born circumcised. Mind you, he could walk and talk at birth! At the moment he was born a strange and glorious radiance filled the house, equal to the splendor of the sun and the moon together. Amram could tell right away that his son was going to be a leader of his people. When Moses was laid in the ark of bulrushes by his mother, flights of angels appeared before God to pray for his safety. The Lord set scorching heat over the world in order to send Pharoah's daughter to the Nile to bathe and there she found the infant. She thought he was the cutest baby and when she got over her astonishment and delight she decided to keep him for her own.

Moses was not only the greatest leader and teacher the world has ever known but he was simply wonderful in every way, even to having a halo about his head and a constant accompaniment of personal glory. The Greeks used to notice that the lintels of the doors sometimes grew large at the approach of a man who thus had to be Jove visiting the earth in disguise. It was something like that with Moses. He was magnetic, of powerful build, strong and handsome, and even wealthy from Ethiopian treasures, but that didn't matter so much. The point is that there was no one else like Moses, ever.

He grew to manhood like a prince at court, but one day he went down to see how things were going with his brethren, those Hebrew bondmen to the Egyptians, for he was sorry for any one who bore too heavy a burden of work. There he saw an Egyptian beating up a Hebrew, and he killed the Egyptian and hid his body in the sand. But he had been discovered. The next day when he tried to separate two Hebrews who were quarreling, one flung at Moses the charge of murder. Moses, fearing that Pharoah might put him to death, fled from there. In time he married Zipporah, and sojourned for forty years as a shepherd.

One day as he led his flock on Mount Horeb Moses saw a bush burning without being destroyed by fire. The voice of God spoke to him from it, commissioning him to return to Egypt and get his brethren out of bondage. With the aid of ten plagues, which are mentioned with such respectful horror and a shudder of glee at every Passover seder, Moses was able to get the Jews away from the terrorized Egyptians. But Pharoah repented of his decision to let them go and made after them to bring them back. Then it was that the Lord parted the waters of the Red Sea for the Israelites to cross safely and then permitted the waters to return upon the Egyptians and drown them.

Moses led the Hebrews to Sinai where God gave him the Ten Commandments and the Law and through him entered into the covenant with Israel which bound the Lord to be Israel's God, if Israel would keep His commandments. The Rabbis felt that it was out of compassion for the Israelites that Moses broke the tables of the Law, so that they might not be held responsible for having transgressed the command against idolatry.

The last days of Moses were unbearably sad. He was not to be permitted to lead Israel across the Jordan, but he assembled the tribes and gave them the farewell talk known as the Book of Deuteronomy in which he recapitulated the Law and reminded them of all the important things that were theirs to keep. Then he blessed them and went up Mount Nebo to the top of Pisgah where he died on his birthday at the age of a hundred and twenty years. The Rabbis believed that Moses asked God if he just couldn't go and see the Promised Land, but God refused permission. Then Moses asked if he could just go as a follower; but no. Finally he begs to be buried in the land to which he had been leading his people for forty years, but that too is denied. God Himself buried Moses in an unknown grave, but you can't find out where. To a person on the mountain the tomb seems to be in the valley, and to a person in the valley it seems to be on the mountain.

This Passover is the most important one that there could ever be because it comes at a time when world forces of autocracy have rolled up a big, big strength. Passover opposes them with the everlasting ideal of freedom which was born three thousand and five hundred years ago and which forms the basis of the Jewish faith. Passover brings to the entire human family encouragement and a renewal of faith in the ultimate victory of liberty over despotism and awful persecution.

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George W. Cohen, *Manager.*

*I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.*

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# Canadian Jewry's Part In Refugee Work:

## TO SAVE MYRIADS FROM EXTERMINATION, WHEREVER FOUND IN PERIL

By Saul Hayes, Of Montreal, Executive Director Of The United Jewish Refugee And War Relief Agencies

This season is significantly appropriate to write of refugees. Take the name Pharoah and substitute Hitler for it. Take the captains and overseers in Pharoah's regime and put in the words Goebbels, Ley, Darre, Himmler, and you further the analogy. Substitute the delta of the Nile with

Saul Hayes, 5668 Notre Dame de Grace Avenue, Montreal, National Executive Director, United Jewish Refugees and War Relief Agencies. —Associated Screen News Ltd.

the banks of the Rhine, and you have completed the parallel. In the Biblical times of Moses and Joshua there was at least the goal of the Promised Land for a people. There is no Ark of the Covenant today guiding the refugees.

The prophet of old sang "How beautiful are thy tents, O, Israel!" Today there are no tents. Today there is a reservation in Lodz, the horror and tragedy of which is only exceeded by that of Warsaw which in turn is mirrored in that of Lublin. Nor are there tents in Roumania or Hungary or former Czechoslovakia, and thousands of refugees have been caught in a trap in Shanghai and thousands are in France, and so the pitiful tale unfolds itself.

Only a quick victory over the Axis powers can alleviate the sufferings of the millions of refugees of whom a large number, of course, are Jews. If the way is long and democracy's victory cannot be secured immediately, only death by disease or starvation is the prospect for these myriads.

From the Book of Ecclesiastes one easily recalls the balanced passages indicating that to everything there is a season: a time to be born and a time to die—a time to kill and a time to heal—a time to weep and a time to laugh—a time to mourn and a time to dance—a time for war and a time for peace. The tragedy of Jewry in the last ten years has been the almost unmitigated ordeal, an almost ceaseless shiva, leaving little time for joy.

Fortunately there has been salvation for some and it is of the ways and means of saving thousands of Jews with which this article is concerned. Canada's role is worthy of record. Here we have a small community numbering 160,000 Jews found in dozens of towns from the Atlantic coast to the Pacific. These Jews have their rights guaranteed to them as citizens of the British Empire. How have they responded to the humanitarian appeal of saving their brothers?

In 1938, the Canadian Jewish Congress Refugee Committee, under the National Chairmanship of Samuel Bronfman, was formed to co-ordinate the activities of organizations interested in the pressing problem of refugees. In 1939, the United Jewish Refugee and War Relief Agencies was formed, of which the two main partners are the Canadian Jewish Congress Refugee Committee and the Joint Distribution Committee with affiliates of the Federation of Polish Jews of Canada, the Canadian ORT Organization, the Peoples Relief Committee, and the United Jewish Relief Conference.

Canadian Jewry created the United Jewish Refugee and War Relief Agencies for the purpose, among other things, of being responsible for the collection of monies from Canadian Jews in order to bring relief and assistance to Jews overseas and as well to conduct a program of refugee work through the Congress Refugee Committee, in Canada. The amount of monies collected during the calendar years 1940 and 1941 appears from the financial statements of the organization which were published in its campaign folder this year and indicated to August 31st, 1941, receipts of $472,067.87. As was pointed out in the folder, this was not a campaign statement since the campaign receipts for the year 1941 were not all collected although budgeted for by the various cities, particularly those with Welfare Funds.

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(Continued on Page Nine)

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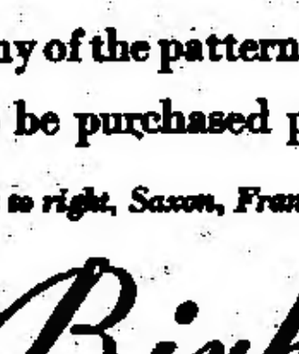

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# Freedom Does Not Come Free!

## PASSOVER TEACHES VIGILANCE, SELF-DEDICATION, BATTLE

By Samuel Bronfman, Of Montreal, President Of The Canadian Jewish Congress

History repeats itself. As we survey the ebb and flow of the struggle in which the whole world is encompassed, we cannot fail to note how the conflict between the would-be Pharaohs and the people whom they would enslave, is being re-enacted once again, only this

Samuel Bronfman, Montreal, president, Canadian Jewish Congress.

time, upon a much larger scale, with far more savage weapons, and against a much greater number of victims.

Once more the arrogant tyrant in all the occupied countries of Europe, is flinging into the waters of destruction the first-born of the conquered peoples, their intellectual and spiritual leaders. Once more there is heard the agonized groan of great masses slaving beneath the whip of their taskmaster. Old cities are again being destroyed to satisfy the destructive zeal of the foe; and new cities—the factories of Pithom, the arsenals of Rameses—are being built by the sweat of disarmed peoples to forge the very chains of their slavery.

Nor is the tyrant of Europe alone in his designs. To complete on a world-wide basis his pattern of iniquity, he has joined to the "blond beasts" of his legions, the yellow hordes of Japan, and together united in a nefarious effort, they seek to enslave mankind, destroy civilization, and establish a "new order"—founded on bayonets, roofed by bombers, and walled by prison bars.

But it is not only its problems which history repeats—it also repeats its solutions. In all the countries of the world where men still own their own souls, and even in those unhappy regions where the hope of a brighter day is secretly cherished, there is a firm conviction that the despotic episode of this era must end in the same fashion as that of an earlier one, and that the contemporary hosts of Pharaoh and all his charlots will descend into the same Red Sea which they themselves have conjured up.

It is not, however, by a smug confidence in the repetitiveness of history that the victory will be gained. History must be prodded on by effort and by sacrifice. The festival of Passover is, above all, the festival of liberation, and there has not yet been a generation when liberty has been won or enjoyed without effort or sacrifice.

Freedom does not come free! It has to be paid for, and the price is vigilance, self-dedication, battle! That is the lesson that every generation has to learn all over again for itself, and certainly our generation, which has produced the forces of Britain, the might of the United States, and the power of the United Nations, constitutes an example of how that lesson is being put into practice. It is in that spirit that we move onward, and it is in that spirit that our Passover celebration will yet again—and in our own day—take on a new and timely meaning.

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# The Broad Program Of Toronto Jewry Goes Forward

## COMMUNITY-WIDE WILL GUIDES POLICIES

**By George E. Erlick, Formerly Of Montreal, Executive Director Of The United Jewish Welfare Fund Of Toronto**

When the history of Welfare endeavour of Canadian Jewry is compiled and recorded, the achievements in recent years of the Jewish community of Toronto, through the United Jewish Welfare Fund, will constitute a proud and impressive chapter.

Praiseworthy indeed is the progress made since the foundation of the Welfare Fund. Community support, while but one measure of progress, is an extremely important yardstick. For 1938, 2,639 contributions were received by the Welfare Fund, amounting to $160,000. Since then the curve of support has mounted steadily upwards to a point where in the appeal for 1942 held last Fall, 6,500 contributions were secured, totalling approximately $350,000.

To some degree, this remarkable progress is the outcome of events abroad, and the immeasureably increased needs for overseas relief. The inclusion of additional agencies from time to time in the Welfare Fund is also a factor. Basically, however, the upward trend of community support is an expression of greater appreciation of welfare and educational needs, and of ever growing determination to guard and preserve positive values and institutions in Jewish life.

No doubt Toronto Jewry is proud of this record of progress. But it is a healthy pride, a pride untrammelled by any suggestion of complacency or by any thought of resting on past laurels. A determination to go forward pervades the community's thinking. This is best illustrated by an extract from the annual report of the retiring president: "We must talk in terms of strengthening, intensifying and expanding Jewish programs and budgets, be they educational, be they philanthropic, be they relief, be they Palestinian . . . To guard the Welfare sector on the home front, to maintain morale, to care for the underprivileged, to actively propagate through education democratic ideals, is all part and parcel of our democratic way of life, and in keeping with the highest tenets of Judaism. No sacrifice can be too great, in our efforts to preserve these values."

Such aims, are, to say the least, impressive, but what impresses a newcomer to Toronto even more is the vigour with which these aims are pursued, and the broad scope of Welfare activity, cradled within the expansive Welfare Fund structure.

I recall the recent Combined Jewish Appeal launched in Montreal on behalf of the Federation of Jewish Philanthropies, the Jewish General Hospital, and the United Jewish Refugee and War Relief Agencies. The inclusiveness of this great humanitarian effort stirred an outstandingly generous community to unparalleled heights of generosity. Truly was it said that through the Combined Jewish Appeal, the underprivileged in the community, the ill and suffering, and the victims of persecution abroad, called to Montreal Jewry with one voice, for aid and succor. So powerful and all-embracing was that call, that the answer was never in doubt, and the quota needed for these three great humanitarian causes was generously over-subscribed.

In scope, the member agencies banded together within the Welfare Fund of Toronto exceed the range of Montreal's Combined Jewish Appeal. The Personal Service and Relief Division of the Welfare Fund includes the Family Welfare Bureau, the Child Welfare Association and their various departments, the Jewish Immigrant Aid Society, the Mount Sinai Hospital, a Free Loan Association, and a Jewish Old Folks Home.

Through the educational division, six main Jewish schools are financed, varying greatly in curriculum and outlook, and providing Jewish education for 1,731 pupils.

The cultural and recreational division includes the Young Men's and Young Women's Hebrew Association, which though handicapped by limited facilities, cater to a


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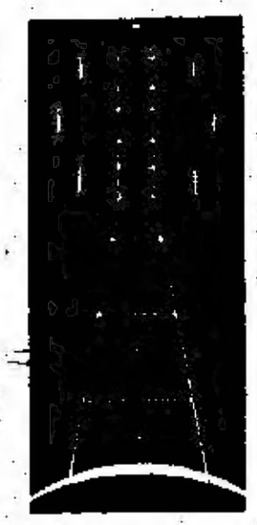
# PASSOVER GREETINGS



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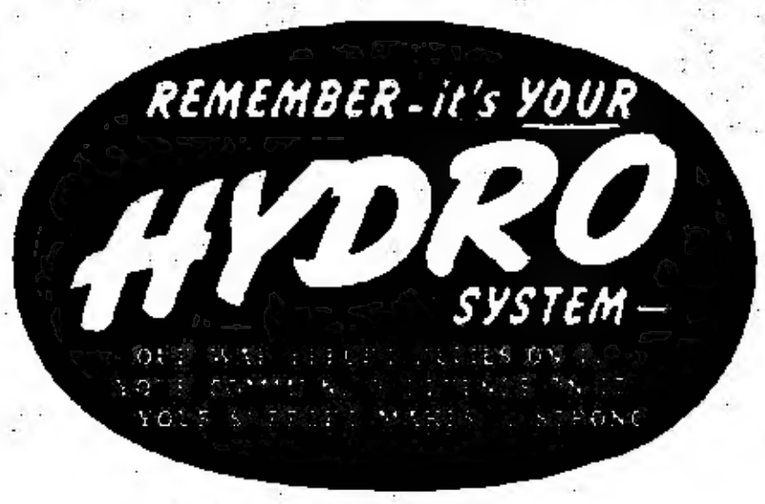


**THE HYDRO-ELECTRIC POWER COMMISSION OF ONTARIO**


membership of 2,500, and carry on an active and constructive program. Five summer camps are financed through this Division, to make possible healthful and purposeful summer holidays for 1,100 youngsters.

Through the Welfare Fund, too, are met the financial requirements of the broad and vitally important programs of the Canadian Jewish Congress, the War Efforts Committee, as well as the United Jewish Refugee and War Relief Agencies, and their affiliated organizations.

Funds are provided also for certain Palestinian agencies, including a reserve for Yeshivas. Nor are the needs of important national organizations in Welfare work overlooked. Inter-denominational agencies which serve the community generally are not forgotten. The following are but some of the beneficiaries of the Welfare Fund of Toronto in this category: Canadian Friends of the Hebrew University, Daniel Sieff Institute, Council of Jewish Federations and Welfare Funds, Jewish Telegraphic Agency, Palestine Orchestra Fund, Yiddish Scientific Institute, Social Service Index of Toronto, Welfare Council of Toronto, and several others.

The breadth of the program is imposing. It must not be supposed however that the millennium in welfare work has been reached. Certainly, Toronto Jewry makes no such claims. It faces problems aplenty. The Welfare Fund is as yet unable to meet the full requirements of all agencies. Standards of giving in certain categories and the base of support generally is as yet inadequate. In the Personal Service and Relief Division, as well as the Educational Division, greater co-ordination along constructive lines seems desirable. Independent appeals still arise and flourish. Toronto has yet to establish a tradition of realizing goals in its Welfare Fund appeals. Fund-raising techniques can be improved and many needs are as yet unmet.

But Toronto is blessed with vigorous, far-sighted and forward-looking leadership, a leadership imbued with democratic ideals and with the will to serve, a leadership which endeavours to see and evaluate all phases of need in the community, and to deal with Jewish needs from a "total" aspect. Leaders of the Welfare Fund are constantly striving to enlist broader participation in the Welfare Fund program, not only by way of financial support but by extending to all sections of the community representation so that policies may be in keeping with the community-wide will. With such leadership, obstacles can be overcome, and the broad welfare and educational program of Toronto Jewry will go forward.

# Canadian Jewry's Part In Refugee Work

*(Continued from Page Five)*

unds from Canadian Jews to gencies distributing relief to our orely distressed people.

In the calendar years 1940 and 941 we have transmitted $329,-39.39 as follows:

| | |
|---|---|
| Palestine (for transfer arrangements and direct refugee relief) as per arrangements with the Joint Distribution Committee. | $161,603.43 |
| England (including ORT) mainly J.D.C. transmissions. | 48,400.45 |
| Other transmissions (France, Bombay, etc.) in 1940 in arrangement with the Joint Distribution Committee. | 119,935.51 |
| Total ..... | $329,939.39 |

Our program of overseas relief, s the figures disclose, is geared to large extent to the program of he American Jewish Joint Distri-ution Committee, known as the oint or the J.D.C. Early in our areer we worked out policies and echnique with the Foreign Ex-hange Control Board and with he Joint.

A very effective system was de-ised whereby we undertook to ransmit to sterling areas where he Joint was committed for elatively large sums, thus free-ng this money for the use of tarving Jews in the Nazi domin-ted lands. Our literature and ublicity have from time to time xplained our methods. Suffice it o say that no goods were sent in iolation of the British blockade, o U.S. dollars aided German conomy and everything was done n accordance with our highest lutles to our country, its rules nd regulations.

In addition we worked out a cheme with the Foreign Ex-hange Control Board whereby e were able to accept Canadian ollars in Canada from friends nd relatives of people in German-ccupied lands who had permits r visas for U.S., Cuba or South merica but who needed American ollars for transportation and isa fees. The Joint in New York ade the money available and we ook the equivalent Canadian ollars here for the J.D.C. account nd sent it for them to sterling reas. This worked very well and ved many people. The U.S. entry to the war as well as that of uba and Central American re-ublics meant the slowing up in is plan. It is interesting to ob-rve that we received a warm tter of thanks from the Foreign xchange Control Board for ranging this plan.

Several other methods were utilized by us in our overseas transmissions. As an example I cite that we obtained permission from the British Treasury to accept contributions from British nationals resident in Canada payable to our beneficiaries in sterling areas.

Unequivocal success in the distributional activities can be reported. Our sorrow was simply that the demands, being much greater than our income, we had to budget ourselves for a task on a smaller scale than the fulfillment of the task demanded. The only answer to this is for communities in Canada to give even more generously to our appeals.

REFUGEE WORK IN CANADA

*1. Farmer Refugees*

The farm project undertaken originally by the Refugee Committee and continued by the U.J.R. and W.R.A. was not only an interesting and important development but one of definite significance. In 1937, 1938, and 1939, the Colonization Departments of the Canadian National and Canadian Pacific Railways embarked on a plan of bringing to Canada farmers from Austria, Poland, Lithuania, Germany, and Czechoslovakia. A minimum of $1000.00 plus passage money was necessary. A large number of Jewish farmers came forward to farm on Canada. Due to the impossibility of selling their holdings abroad for any-


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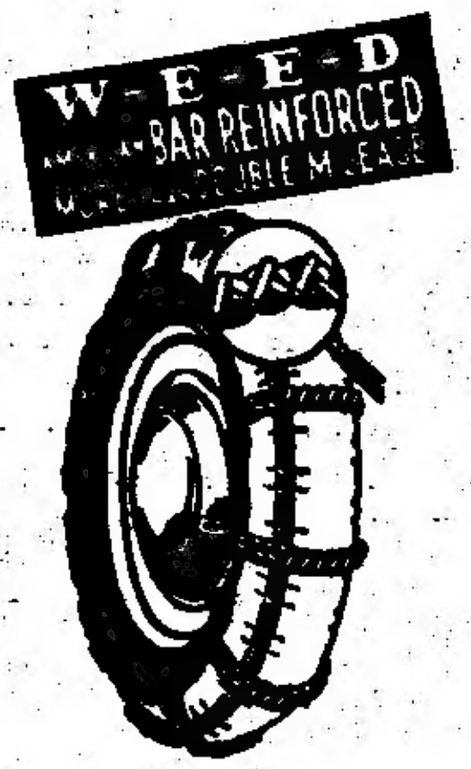


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thing near the real valuations, the majority of these farmers came here well-nigh penniless after depositing the monies for the tickets and the qualifying sum.

The work of the Congress Refugee Committee is of historic consequence. Working with the railway officials, farms were found, machinery purchased, grain and live stock obtained. The Jewish farmers were on their way to a new life, to self-sufficiency and to Canadian citizenship. Hundreds were the hours spent by the committee members in making this project possible and thousands were the miles travelled to see that good farms were purchased. The Committee lent the farmers about $70,000.00 on second mortgages repayable over a period of years. The farmers are in Manitoba, in British Columbia, some are in Nova Scotia, others are in Quebec Province while the majority are in Ontario, in the Oshawa, Hamilton, and Niagara districts. They are, in the main, doing well and finding it possible to pay back the due installments on their loans. They are a great credit to the Jewish community. Some have found the adjustment difficult and a few fell by the wayside.

It is good to be able to report that Canada has been enriched by the migration of these people and that the Refugee Committee had so important a role in the development of the plan.

The U.J.R. farm loan project involves conserving loans made and ensuing collections of loans; consolidating gains made by the refugee farmers and our interest in maintaining these as self-sufficient immigrants; settlement of hitherto unsettled cases; resettlement of cases where found necessary; settlement of new cases and arrivals, and relief and assistance to the unsuccessful farmers.

*2. Government Concessions*

A fortuitous circumstance occurred which is saving lives of wandering refugees but which created added responsibilities for the U.J.R. I refer to the fact that the Canadian Government agreed with representatives of Governments in Exile to grant asylum for the duration to 1000 nationals of the various free Governments. This meant 1000 permits were available to refugees. To date permits have been granted to over 200 Jewish refugees of whom over 150 have already arrived in Canada, and we are working towards the admission of further numbers.

For some time only Polish Nationals arrived in Canada under this scheme, most of them from Kobe, Japan, although some from Lisbon, Portugal. We had many interviews with the representative of the Czech Government and during mid and late summer, negotiations were finalized with the Czech Consulate, as a result of which recently about 25 Jewish Czech families arrived in Canada. It must be remembered that it is not merely saving lives that this involves but also rehabilitation of people. The people saved under this scheme have gone through tremendous dislocation in their lives and our guarantee to the Exiled Government involves seeing that they do not become public charges. Until they are able to orientate themselves to this country and jobs are found for them, they become our charges.

All of this, out-of-town conferences, scores of cables, cross-continent transportation of arrivals and maintenance until refugees find employment, takes considerable financing.

*3. Interned Refugees*

These are the unfortunate victims of Nazi barbarism who fled to England, found asylum there before the war but, because of the panic and hysteria which enveloped England under the stress and turmoil caused by the invasion of the Lowlands and the capitulation of France, were interned. For some time the U.J.R. has made efforts to bring about a change in the designation and treatment of interned refugees. Our efforts were rewarded by partial success in many phases: The Government acceded to the representations of the Committee for Interned Refugees (which was formed with equal representation of the Canadian National Committee on Refugees and the U.J.R.), and has provided for "Refugee Camps"

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nder a director entirely apart rom the military department of nternment Operations and which s functioning directly under the urisdiction and supervision of the Under-Secretary of State. To date ome 1000 have been released and eturned to England; in Canada ight have been released to join irst degree relatives; about 100 (adequately sponsored) to continue their studies in Canadian chools and universities, and about 5 to aid in war industries; 50 were released for a special war industry project, 58 will soon be released to this plant. As far as he question of migration is concerned, we are still working on he migration of these detained refugees (as they are properly called) to the U.S.; we have succeeded in facilitating the entry of 20 to Cuba and eight to South and Central America (however, migration to these countries is now entirely blocked due to their entry into the war).

There still remain some 1100 who require our services and attention in the way of material comforts and projects for the maintenance of their morale. The amount of work which the U.J.R. s called upon to do on this internee question is prodigious since it has involved rehabilitation of approximately 2500 souls, which s no small job. A small indication of what has been done is reflected in the fact that since October over $5,500.00 has been spent on the welfare and social work at the camps.

It is now possible to report the successful termination of negotiations with the Government for the establishment of Ort schools in the Refugee Camps. Work is already proceeding for the building of huts and for the housing of machinery at Refugee Camp "I", and an event of historic importance will soon be celebrated when the machines start turning and young refugees now in camps will learn occupational trades under the auspices of the Ort. We hope that it will be of great importance in the reconstruction of the lives of these people.

The World Ort Union has budgeted $25,000 for the Ort training facilities for refugees in Canadian Refugee Camps. This will be the nucleus of Ort work for Jewish youth in Canada and although it is tragic that we had to wait the arrival in custody of anti-Nazi refugees before initiating the project, it is pleasant to conceive that this work now started will grow and grow for the benefit of Canadian Jewish Youth.

The release plans for the balance of the 1100 in the camp depends on a large number of factors. A number desire to join the Canadian Armed Forces and their applications are being studied. A number of the refugees are farmers and efforts have been made for some time to have them released to work on farms. There are a number of tailors, furriers, etc., perhaps war industry clothing firms may ask for their services. There are a number of young students; their releases will be dependent on the ability to discover sponsors who will guarantee their maintenance for the duration of their studies. There are some for whom it will be more than difficult to obtain releases unless the Canadian authorities will consider the problem on the humanitarian aspect. For others, return to England to join the Pioneer Corps or for other war work is a possibility.

It should be pointed out that of the 1100-odd refugees remaining in refugee camps about 35% are non-Jewish. The Canadian National Committee on Refugees and the United Jewish Refugee and War Relief Agencies formed the Central Committee for Interned Refugees to deal with the subject on non-credal lines.

4. Evacuees

The evacuee question is still with us. Many problems, financial and otherwise are ours to solve, as many of these war guests turn to the Refugee Committees for active assistance and necessary guidance. The program formerly involved the U.J.R. in a relatively large expenditure. In Montreal the matter is handled on a non-

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*PASSOVER GREETINGS*

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sectarian basis by the Council for Overseas Children while in Toronto it is another function of our secretariat there. Our financial commitments in these matters have been materially lessened as a result of the decision of the British Treasury to permit remittances to British evacuees in Canada of not over £10 for adults a sum not exceeding £ child.

5. *Urban* [illegible]

There [illegible]

refugees who fled from the Nazi terror into Russia from Poland and who are in need of the bare necessities. To this end the Polish Government in Exile set up a refugee committee on which there are twelve Jewish members, and 84 Polish Jews are employed on the Pol[illegible] staff in [illegible] is

[illegible]

work is geared to that of [illegible]int Distribution Committee. [illegible] assistance is a palliative [illegible]d to save the lives of war [illegible]n Jews in areas who can be [illegible] only by their more fortun[illegible]-religionists on the American [illegible]ent. As it was once put, [illegible]nd a half million Jews of [illegible]North American continent are [illegible]eans of salvation for nine [illegible]n Jews elsewhere. We have

of supplies left the United States for Russia. The U.J.R. is also assisting in providing matzohs for these Polish refugees.

Apart from Russia it should be pointed out that the war has greatly increased the needs of the relief agencies. The Axis declaration of war against the United States has greatly increased the needs on the three fronts of Jewish rescue—Palestine, Europe and the home front.

Jewish communities overseas have been notified that they may borrow from local sources with the assurance that the Joint Dis[illegible]ribution Committee will reim[illegible]rse these loans when feasible [illegible]thout aiding the enemy. The [illegible]cedure follows the pattern set [illegible]ng the first World War when J.D.C. operated in the face of [illegible]tical conditions. $1,500,000 has [illegible] voted to be used for emer[illegible]es arising out of the war and [illegible]e added to the accumulated

[illegible] work is geared to that of [illegible]int Distribution Committee. [illegible] assistance is a palliative [illegible]d to save the lives of war [illegible]n Jews in areas who can be [illegible] only by their more fortun[illegible]-religionists on the American [illegible]ent. As it was once put, [illegible]nd a half million Jews of [illegible]North American continent are [illegible]eans of salvation for nine [illegible]n Jews elsewhere. We have

all our rights, political, social and economic, guaranteed by our laws and constitution. We must give the guarantee of existence to our tragically placed brethern.

The work of salvation for refugees is a work for refugees wherever they are found. In the solution of refugee problems Canadian Jews are asked to assist sometimes to send stranded Polish Jews from Bombay to Palestine; sometimes to assist Lithuanian Jews to proceed to India; sometimes there are English Jews who require our assistance and who are called war guests or evacuees but who are nonetheless refugees; there are German and Austrian nationals whose only crime was to have been born in countries now under the regime of the Nazi philosophy but who were the first victims of Nazism; we have refugees to feed in Palestine; we have refugees to train in England, and we have starving myriads of refugees in the war-torn areas whom we can only help by planning our program in conjunction with other agencies working for one goal only — to save Jewry, wherever found, from extermination. This is not only a humanitarian task, it is a holy task. The fact that it is sacred must not cause us to lose sight of its mundane aspect: the collection of funds from the Jews of this continent to save those tragically placed.

# The Passover Magician

By Yitschak L. Peretz

An odd looking stranger once came to a little Jewish town in Wolhynia. Although he arrived at the busiest season of the year — just a few weeks before Pesach — his coming attracted much attention. The stranger was a queer looking fellow — his clothes were shabby and he wore an ancient silk hat on his head. His features were entirely Jewish, although he had neither ear-locks nor beard. We did not know what to make of him. We never saw him eat any food, either kosher or treife.

Where did he come from? Paris. Whither was he going? To London. He said that he was a magician and that he had lost his way and landed in our town. No one ever saw him go to the synagogue, not even on the Sabbath before Passover. If anyone asked him too many questions, he would suddenly disappear and turn up suddenly on the other side of the street.

Soon it became known that he had rented a room and had begun to display his magic tricks — and rather remarkable ones they were, too. He would stuff his mouth full of glowing coals and swallow them as if they were soup noodles. Then he would slowly draw out from between his teeth all kinds of ribbons in fifty different shades and colours. He would put his hands into his boots and draw out dozens of pigeons — real live ones — that actually flew around the room and out through the windows. He would raise his foot high in the air and kick out of his shoe gold coins by the bucketful. He would whistle and a whole regiment of Sabbath "chalos" would come flying across the room and dance in mid-air. Another whistle and everything would disappear—ribbons, coins, loaves and all.

There was one thing especially about the juggler that we could not explain. Why was it that a person who could perform such miracles as he—who could kick jingling coins out of his shoes and bake more Sabbath loaves with one whistle of his than our town oven in a week — why was it that such a man did not have money enough to pay his landlady, and walked round with so long and lean a face?

Truly a fifth question for the Manishtana, said the knowing ones.

Let us now leave our magician for a short while and hunt up Chayim Jonah and his wife, Rivkah Beile. Chayim Jonah had once upon a time been a prosperous wood merchant, but he had lost all his money in a bad investment and had been reduced to poverty. For the past few months he had been leading a miserable life. Now that winter had passed and Pesach was drawing near he found that he had absolutely nothing wherewith to prepare for the holiday. Everything had been pawned, even the kitchen lamp and the pillows. Rivkah began to think of charity, but Chayim wouldn't listen to it. He felt offended at the suggestion. He preferred to place his trust in God. Rivkah Beile searched the house once again, and finally discovered an old silver spoon that had been lost for a number of years. Chayim Jonah took the spoon, pawned it, and dropped the money into the charity box—"For the benefit of the poor," as he explained.

Pesach was fast approaching and Chayim Jonah was still without the means of preparing the Seder feast; Rivkah Beile could not stand it any longer. Things were going from bad to worse. Neighbours were asking embarrassing questions. How their sympathetic looks hurt her! How offended she felt at such perfectly innocent queries, as when she would bake her matzos, or how her pickled beets were getting along. And if the questioner happened to be of her own family, they would confidentially suggest that if she needed a small loan for the holiday she had but to say the word. In reply, Rivkah would blush all over, thank them and quietly answer that she did not need any help at present.

Then the neighbours went to the rabbi and asked him to use his influence with Chayim Jonah and make him accept some charity money. The rabbi listened attentively, sighed and reflected a moment, and finally answered that Chayim Jonah was a wise and God-fearing man, and that if his faith in the Lord was so great as to make him refuse the help of men it would be wrong to thrust it upon him.

The gladsome holiday of Pesach had come. As Chayim Jonah returned from the synagogue, he noticed the light streaming from his neighbours' homes. His own was dark and gloomy. But he did not lose courage. If the Lord only wanted, he thought, He could yet provide a cheerful Pesach for him. So with renewed faith he walked home.

"Good Yom-tov!" he called out cheerfully as he entered the dark room. There was no answer. "Good Yom-tov, Rivkah Beile," he repeated.

"Rivkah Beile," he began, "today is the anniversary of our deliverance from Egypt. This is a holiday festival — do you understand? You must not cry now! There's no reason for it. If the Lord has refused to give us a

*(Continued on Page Fifteen)*

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# Passover Story Annually Unfolds The Promised Land Of The Spirit

## IT STRESSES THE NEED OF LOYALTY TO JEWISH TRADITION

By Abraham Burstein, Of New York

The barbaric expulsions of Jews throughout Europe again justify the stress laid by the sages on the story of the Exodus. Repeatedly the Haggadah bids us remember the great event, imagine ourselves in the situation of those wandering ancestors, and give new thanks for their escape. Ten years ago the story remained in the imagination of the world's Jews; today it is a grim reality. We never know, wherever we may be, how soon we shall recall the words of the Sabbath and festival *kiddush*, "a memorial to the departure from Egypt."

The Exodus seems to have given the whole character to Jewish history. Its circumstances and teachings have been duplicated innumerable times. But the most important lesson—one which only a Nazi catastrophe can bring to the fore—is that Moses was not at first welcomed by the people he came to save. Not the joy of deliverance is the main teaching of the *Seder;* but the need of giving up one's enslavement to Egypt's fleshpots, of recognizing honest and saving leadership.

The great lawgiver was opposed by the cowering Hebrew bondsmen. The principles of human freedom, morals, and self-realization made no impression on their brutish minds. Only later did Israel fully appreciate Moses' achievement. Then was it seen that had Israel remained enslaved, it would have died out as race and religion.

On other occasions Jewish leaders have met the same difficulties, and have had to fight a recalcitrant people for their own good. Why should they leave their comforts and fleshpots? Why become bearers of a special civilization? Why not give up all possibility of future suffering by complete assimilation?

Because Moses was first to cope with this problem, because he posited for all time the dictum that Judaism must not die and that Jews who utter such sentiments are traitors, because in very despite he led them on to the glory of Mount Sinai, have the sages chosen the Exodus for most powerful emphasis in ritual and observance. It is not a mere incident in the life of Israel; it is an indication of what Jews were to say and do through all the years of Israel's suffering.

The prophets always fulminated against the limits of the Exodus generation. Exile was the result of sin. And the greatest sin was backsliding from the spiritual doctrines of the past—the easy acceptance of the selfish and imperialist notions of the ancient environment; the desire to become as all the peoples; the conviction that no purpose would be served in remaining Jews.

Had the Israelites been content to live uprightly, to seek peace and pursue it, to teach their ideals by example and precept, there would have been no destruction of the Northern Kingdom in 722 B. C. E.; nor would the great exile into Babylon have taken place 136 years later. Imitation of the superficial aims and forms of Egypt, Babylonia, and Assyria brought havoc to the soul and body of Israel.

The prophets of Isaiah and Jeremiah in particular assailed the false ideals which marked the beginning of the exile. Sudden remembrance of the past came by the rivers of Babylon. A new loyalty, and idealism arose in the hearts of the exiles; and after seventy years a hardy band succeeded in building the new Jewish commonwealth.

A different sort of defeatism followed the second destruction, at the hands of the Romans. There was a diminishing aloofness from the customs of the gentiles. It became necessary to promulgate decrees against eating gentile food, using gentile dishes, or otherwise deviating from racial and religious custom. The salutary effects that followed remain one of the most potent arguments for dietary separatism in Jewish history.

Then the destruction of the Temple brought on another form of despair. "How can we continue living, and why, if the center of our faith is destroyed?" They could not imagine a Jewish life in the diaspora; every thought and observance was woven about the hill of Zion.

But the Pharisees, great teachers of Israel, had reckoned with the spirit. Before it was too late, they taught all that could be reached that Judaism might exist even in exile, and that the precepts of Judaism were abstract excellence not requiring a single place of residence. Rabbi Johanan ben Zaccai and his colleagues asserted that the exile was only a temper-

ary affliction, to be overcome by repentance.

The wavering Jews were kept within the fold. They carried on commerce with the world, but maintained a spiritual isolation, even through the sad events of the Bar Cochba period. The Talmud was the result of this self study. With it and the Torah the people remained strong, invincible.

Then followed a different sort of problem. Up to the early Middle Ages the struggle had been not to give in to the implacable enemies without. Now a more formidable foe arose in the very ranks of Israel. During the famed Spanish-Arabic period, when Israel lived at peace, when members of the race became nobles of the civil government, when merchants, scholars, and professional men abounded, many Jews prepared to surrender their spiritual separateness. Contemporaries of Saadia Gaon in the ninth century began to find the beauties of Mohammedanism superior to those of Judaism—just as Jews today exalt the precepts and festivals of other faiths to the detriment of their own. The academies were forced to exert every power to keep the youth sufficiently learned to resist the blandishments of the environment.

And thus through succeeding generations, with frequent persecutions and expulsions followed by new "golden" eras, Israel was confronted by the same difficulties. Suffering Jews sometimes turned wearily to conversion, as in Spain. Jews, given the right to mix with their neighbors, carried the process on to extinction.

At no time was the rebelliousness that disturbed Moses as marked as in the Europe that now is no more. During a century of growing "enlightenment" thousands of our people sought an education or professional advancement by the easy way of conversion and assimilation.

Every agency of Jewish life must bear again to our consciousness the memorial of the departure from Egypt. Then there was an exodus toward the promised land; in these days the leavetakings are forced and murderously cruel. But the attitudes of the people are always the same. "What do I care?" and "What's the use?" still rise from the lips of too many of those who cannot recognize the worth of a Moses come to deliver them. Strangely enough the assimilatory attitude persists even in the face of Hitler's refusal to recognize religious apostacy as equivalent to full Aryanization.

The Zionist movement has been able to stem some of the assimilatory tide. Men who rebelled in their youth are making partial amends to their people by helping build up the land, culture, and language of Israel. There are other educational and communal movements that serve a similar purpose.

Herein lies the might of the Passover story. We must perennially learn from ancient error that loyalty to Jewish tradition, to honest guidanceship, to the spirit as opposed to the fleshpot, is the only assurance of even problematic persistence in a hostile world. There is a promised land of the spirit to which Moses and his Law would still guide us. That realm is annually unfolded to our minds at the Passover Seder table.

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## THE PASSOVER MAGICIAN

*(Continued from Page Thirteen)*

Seder of our own. He will surely permit us to sit at another's table. Let us go out; we will be welcome everywhere. All doors stand open to receive us. Don't we say at the Seder, "Whoever is hungry, let him enter and eat. Come, put on your shawl and let us go. We'll knock at the first door we see."

Rivkah Belle, suppressing her sobs as best she could, put on her shawl. As she was about to leave the house, the door suddenly opened and someone entered.

"Good evening," said a voice.

"Good evening," answered Chayim Jonah and his wife. They could not see to whom they were talking.

"I should like to be your guest at the Seder to-night," continued the voice.

"But we have no Seder of our own," answered Chayim.

"That's nothing," answered the stranger, "I have brought it with me."

"A Seder in the dark," sobbed Rivkah Belle.

"Not at all," answered the stranger curtly. "There will be light, and plenty of it."

He made some passes with his hand and behold! Two silver candlesticks, each bearing a lighted candle, appeared in the centre of the room suspended in mid-air. The room became light. Chayim Jonah and Rivkah Belle stood silent and awestruck. They looked into the face of the stranger, whom they recognised as the mysterious magician. The newcomer turned towards the table which stood in the corner of the room, directly under the candlesticks. A snow white cloth dropped down from the ceiling and spread out on the table, and the candlesticks descended gently and landed in the middle of the table.

"Now, where are the Seder couches?" asked the miracle man. "We want three of them." As if in response to his wishes three chairs moved over silently from the corners of the room towards the table and arranged themselves in order.

"Not thus—wider!"

The chairs immediately widened out into great broad couches.

"Now let there be cushions," he said. Three snow-white pillows dropped from the ceiling right into the couches.

Soon the Seder plate, with matzos, eggs, roast bone, horse-radish and charoseth appeared on the table, together with several bottles

*(Continued on Page Sixty-Five)*

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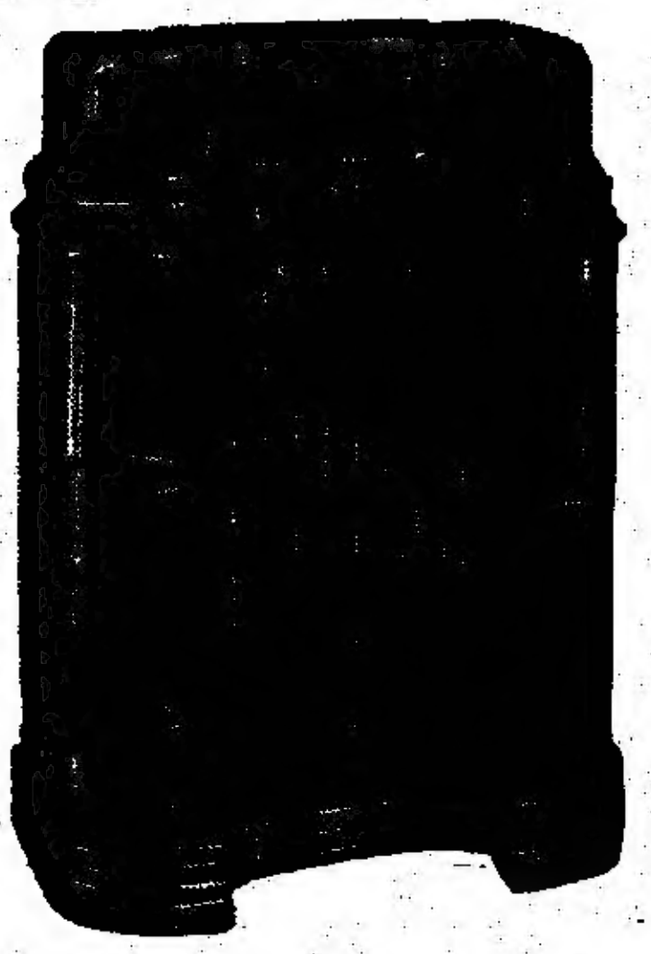

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# Planning Now For Post-War Problems


**By Brigadier-General H. F. McDonald, C.M.G., D.S.O., Chairman Of The General Advisory Committee On Demobilization And Rehabilitation**


The problems of post-war planning are an integral part or should be an integral part of war planning. Initiation of plans for the prosecution of war, the mobilization of man-power, the utilization of the physical resources of the country, at their very commencement create and introduce problems whose influence will extend long after the cessation of hostilities, and their very method and procedure has a very important bearing upon the consideration and solution of the post-war picture.

**Immediate Advantages of Post-War Planning**

On the psychological side and in the field of human morale, the relationship is even more marked and definite. Men and women will fight better; will work harder; will sacrifice more, and do all this more cheerfully, if they feel that behind the regimentation and ordering which must necessarily accompany a great war effort, there is a vision for the future, and practical planning to implement that vision.

Post-war planning must therefore not be considered only important as of itself and as of the future, but as of its relationship to the war effort and of the incentive and encouragement it gives to the people of the country to do their utmost. Any satisfactory definition of Victory or of Peace must contain a formula and a plan as to how that Peace and that Victory are going to be translated into action for the happiness and well-being of the people who have won the Victory and achieved the Peace.

Even the most barbaric and ruthless of our foes has long since co-ordinated his post-war programme and his post-war plans with his actively hostile effort, and we must admit that, however dreadful, and however horrible and foreign to every idea of decency and justice we believe his pos war plans to be, they have had no small part in solidifying behind him and co-ordinating under his direction the forces of evil and ruthless power which he is now directing. If this can be done where the objects set out are only evil and corrupt, how much more necessary is it that it should be done where the objects are ideals of justice, freedom and opportunity.

**Nature of Government's Plans**

I am afraid, however, that I am not one of those who believes that the Victory which we all so confidently look forward to will bring with it any Utopia or any self-created millenium. I am afraid that post-war plans cannot be adequately expressed in so many points or in so many resounding and inspiring paragraphs.

They must resolve themselves into the multitudinous and detailed

*(Continued on Page Thirty-Three)*


*Holiday Greetings*

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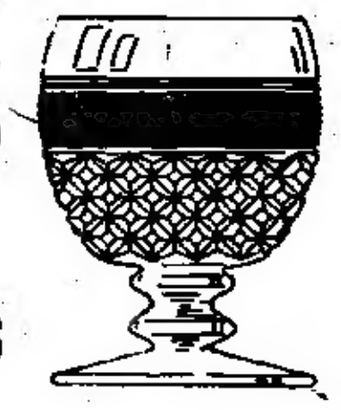

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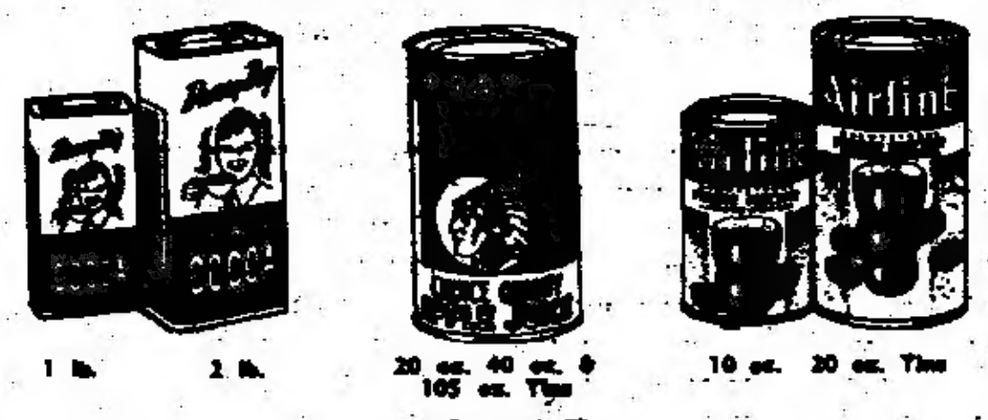


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—Sylvia Schwartz

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Mrs. B. Lerner, right, 2705 Maplewood Avenue, Montreal, was Miss Laura Petinsky, daughter of Mr. and Mrs. Max Petinsky, 5150 Esplanade Avenue. Mr. Lerner is the son of Mr. and Mrs. J. Lerner, of Toronto.

—Charlab

Mrs. S. Pantel, left, was Miss Tillie Benjamin, daughter of Mr. and Mrs. J. Benjamin, 4850 Jeanne Mance Street, Montreal. Mr. Pantel is the son of Mr. and Mrs. M. Pantel, 4241 Esplanade Avenue.

—Charlab

Mrs. J. Segal was Miss Naomi Gibson, daughter of Mr. and Mrs. L. A. Gibson, 3556 Prudhomme Avenue, Montreal. Mr. Segal is the son of Mr. and Mrs. L. Segal, 4394 St. Dominique Street.

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Extreme left, Daniel, thirteen; Maurice, nineteen; seated, Mortimer, twenty-two; Fransyl, seven and a half years old, and their parents, Mr. and Mrs. S G. Bendon, 58 Beloeil Avenue, Montreal.

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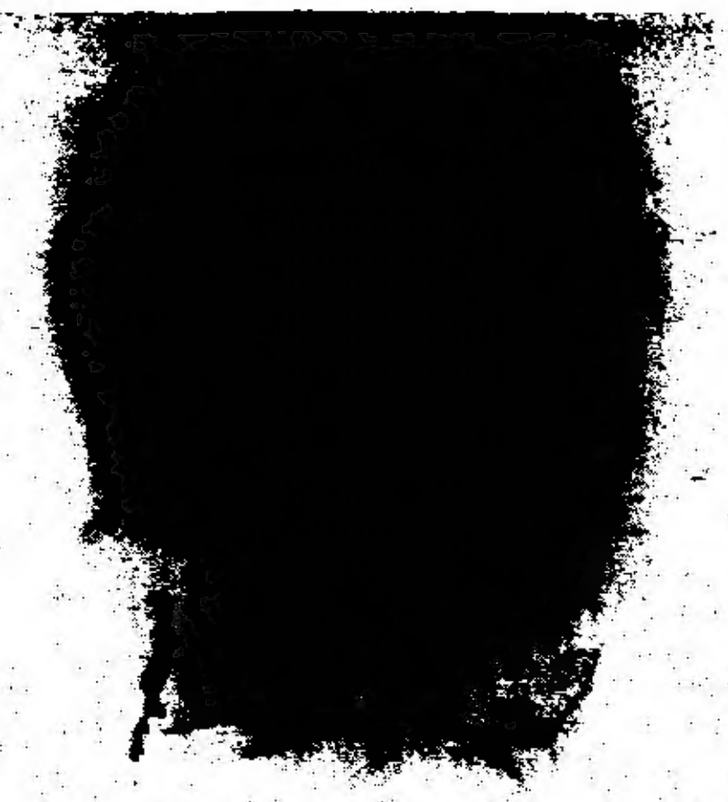

Solomon Avrom, two years old, son of Mr. and Mrs. Nathan Shuster, 294 Villeneuve Street West, Montreal; grandson of Mrs. S. Fargeon, 5120 Trans-Island Avenue; and of Mrs. S. Shuster, 4563 St. Dominique Street.
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Norman Philip, one and a half years old, son of Mr. and Mrs. Charles H. Goldstein, 5797 Decarie Boulevard, Montreal; grandson of Mr. and Mrs. B. Cohen, of Sherbrooke, Quebec; and of Mr. and Mrs. L. Goldstein, of Dexter, Maine.
—W. Gordon Mitchell

Morris, below, two and a half years old, son of Mr. and Mrs. Walter Macklin, 3844 Kent Avenue, Montreal; grandson of Mr. and Mrs. Frank Nerenberg, 4107 De Bullion Street.

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Lorie Earl, one year old, son of Dr. and Mrs. Saul Cappe, Burnside Drive, Toronto.
—Sylvia Schwartz

Stephen, below, two years old, son of Mr. and Mrs. H. L. Gordon, 4775 Lacombe Avenue, Montreal; grandson of Mr. and Mrs. A. Gordon, 702 McEachran Avenue.

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Harold, above, six and a half years old, son of Mrs. Rose Bloom, 6446 Papineau Avenue, Montreal; and grandson of Mr. and Mrs. J. Acomsky.
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Robert Marvyn, sixteen months old, son of Mr. and Mrs. H. D. Novick, 1640 Van Horne Avenue, Montreal; grandson of Mr. and Mrs. A. Novick, 5021 Jeanne Mance Street; and of Mr. and Mrs. I. Ortenberg, 3599 St. Emilie Street. —Society Studio

Avrum William Lewis Duke Segel, only son of Mr. and Mrs. I. Segel, of Hamilton, who at sixteen is preparing his A.T.C.M. (piano).

Lionel Paul, above, six years old, son of Dr. and Mrs. Coleman Solursh, Palmerston Boulevard, Toronto; grandson of Mr. and Mrs. M. J. Singer.
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Howard, below, two and a half years old, son of Mr. and Mrs. Albert Roiter, 4170 Laval Avenue, Montreal; grandson of Mr. and Mrs. F. Kessler; and of Mr. and Mrs. H. Roiter, 4315 de Bullion Street.

Frank Victor, one and a half years old, son of Mr. and Mrs. Adolf Schapira, 1120 Lajoie Avenue, Montreal; grandson of Mrs. L. Lubich.
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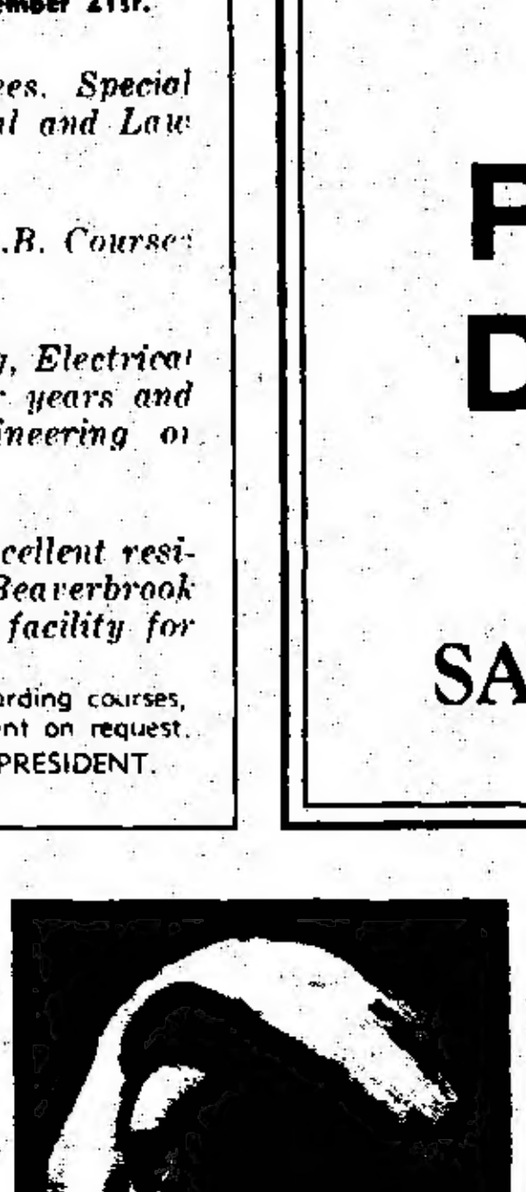


Mrs. John Kenneth Silverstein, of London, Ontario, was Miss Rose Helen Lavetsky, daughter of Mr. and Mrs. Aaron Lavetsky, Montrose Avenue, Toronto. Mr. Silverstein is the son of Mr. and Mrs. Louis Silverstein, of London.

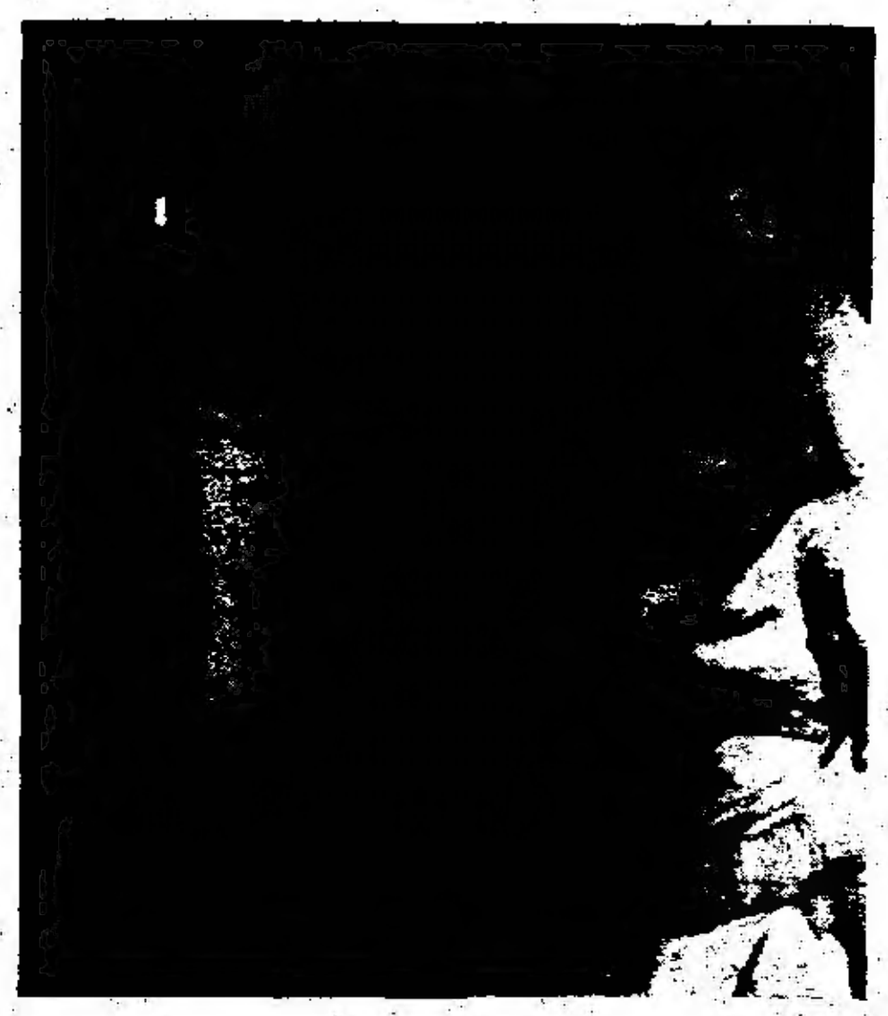
—Simpson Bros

Mr. and Mrs. H. Kramer, nee Miss Gloria Grosser, daughter of Mr. and Mrs. Charles Grosser, 5874 Park Avenue, Montreal. Mr. Kramer is the son of Mr. and Mrs. I. Kramer, 4551 Clarke Street.

—Society Studio

Mr. and Mrs. Jack Ruby, formerly Miss Frances Plener, daughter of Mr. and Mrs. Samuel Plener, Clinton Street, Toronto. Mr. Ruby is the son of Mr. and Mrs. S. Wrublewsky, of Montreal.

—Famous Studio



Mr. and Mrs. Harry Sax, formerly Miss Tillie Kalles, daughter of Mr. and Mrs. Samuel Kalles, Wells Hill Avenue, Toronto. Mr. Sax is the son of the late Mr. and Mrs. L. Sax, of Toronto.

—Sylvia Schwartz

Mr. and Mrs. Leslie Carr, 205 Roxton Road, formerly Miss Gloria Zener, daughter of Mr. and Mrs. J. Zener, Major Street, Toronto. Mr. Carr is the son of Samuel Carr and the late Mrs. Carr.

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Miss Phyllis Hochberg, eighteen, daughter of Mr. and Mrs. L. Hochberg, Montrose Avenue, Toronto, was chosen "Sweetheart" of the A. Z. A. Junior Bnai Brith Lodge, at their regional convention.

Miss Vera Ruth Rost, above, daughter of Mr. and Mrs. Julius Rost, 4069 Vendome Avenue, Montreal, whose engagement to Reuben Ostroff has been announced. —Nahoon at Eaton's

Miss Florence Hutner, Executive Director of the Jewish Social Services, the United Jewish Welfare Fund, and the Council of Jewish Organizations, of Hamilton, Ontario, was Assistant Executive Director of the United Jewish Welfare Fund of Toronto. Miss Hutner holds a bachelor of arts degree from the University of Toronto, and a master of arts from Columbia University, New York, and has taken post-graduate courses at the School of Social Service Administration, University of Chicago, and at the New York School of Social Work. —Violet Keene, Eaton's

—Charlab

Mrs. Hyman Neamtan, 454 Willowdale Avenue, Montreal, and one-year-old daughter, Joyce Faith.

—W. Gordon Mitchell

Mrs. Jack Tietol-man, 2105 Van Horne Avenue, Montreal, and daughter, Marilyn, ten months old.

*Passover Greetings*

*To the Members of the Jewish Community*

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Mr. and Mrs. Herbert B. Levitz, of Washington, D.C. The latter was Miss Aila Spires, daughter of Mr. and Mrs. Samuel Spires, 2279 Wilson Avenue, Montreal. Mr. Levitz is the son of the late Harry Levitz and of Mrs. D. Levitz, of Grahamsville, N.Y.

—Society Studio

—Society Studio

Mr. and Mrs. Bernard Myers, 5265 Cote St. Luc Road, Montreal. The latter was Miss Edna Aaron, daughter of Mr. and Mrs. Victor Aaron, 743 de l'Epee Avenue. Mr. Myers is the son of Mr. and Mrs. Ross Myers, 4855 Queen Mary Road.

—Society Studio

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Mrs. Harold Brodkin, formerly Miss Bess Borofsky, daughter of Mr. and Mrs. M. Borofsky, Adelaide Street West, Toronto.

Mrs. Charles Hundert was Miss Norma Granatstein, daughter of Mr. and Mrs. B. Granatstein, Augusta Avenue, Toronto. Mr. Hundert is the son of Mr. and Mrs. L. Hundert, Brunswick Avenue.

—Sylvia Schwartz

—Sylvia Schwartz

Mrs. Tula I. Sniderman was Miss Mildred Ludwig, daughter of Mr. and Mrs. B. Ludwig, Westmount Avenue, Toronto.

—Society Studio

Mrs. Abe Posner was Miss Sylvia Jacobson, daughter of Mr. and Mrs. J. Jacobson, 5240 St. Urbain Street, Montreal. Mr. Posner is the son of S. Posner, 4609 Jeanne Mance Street, and of the late Mrs. Posner.


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Sergeant Observer William Cohen, of the R.C.A.F., son of Samuel Cohen, 4139 Decarie Boulevard, Montreal, and the late Mrs. Cohen, is now overseas.

Lieutenant Seymour Weiner, of the R.C.A.F., son of Mrs. Sadie Weiner, 3179 Oxford Avenue, Montreal, and the late Harris Weiner.

—Society Studio

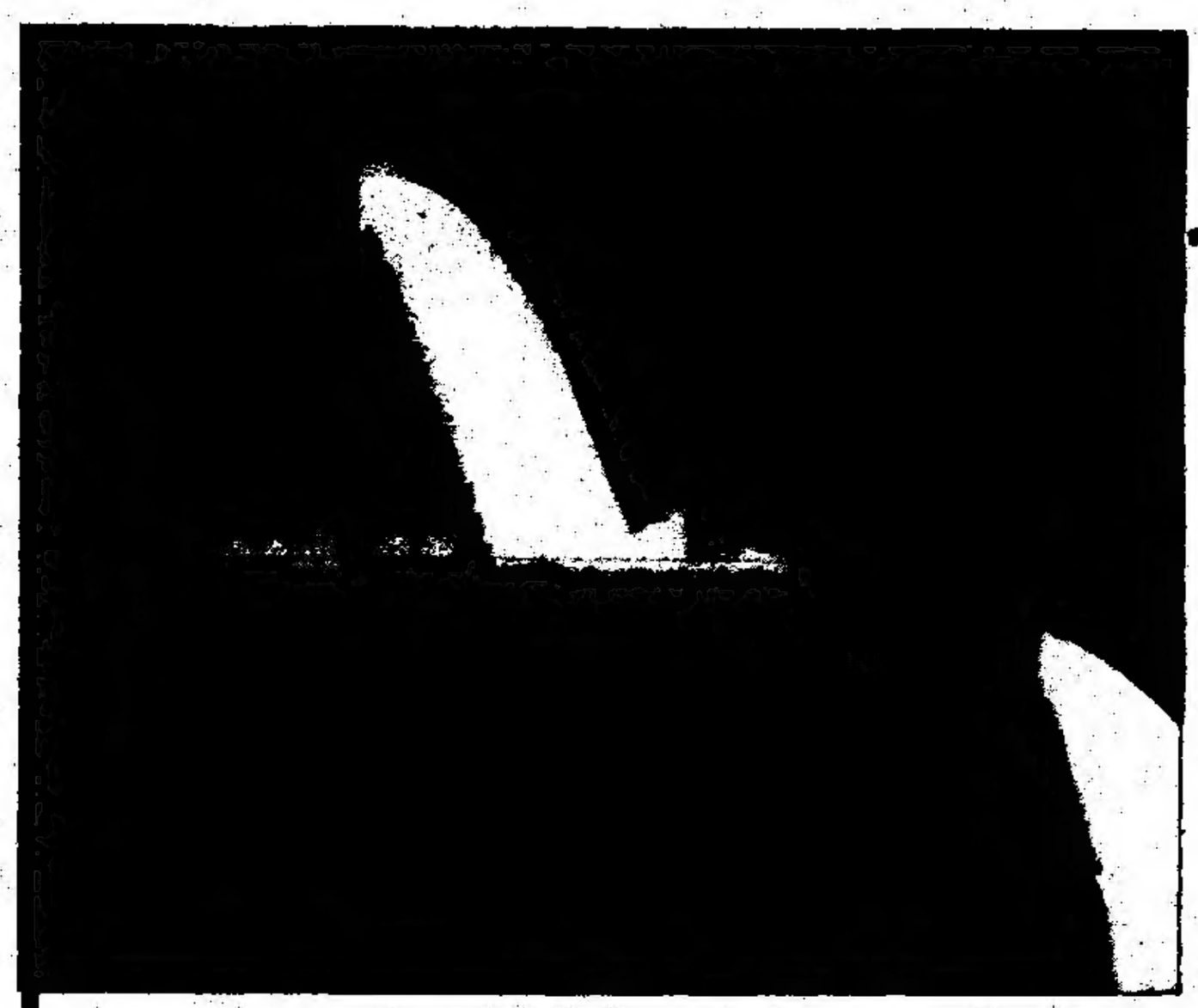
Sergeant Morris Freedman, son of Mr. and Mrs. L. Freedman, 347 College Street, Toronto.

—Meyers Studio

Pilot Officer J. R. Hoffman, son of Mr. and Mrs. B. Hoffman, Euclid Avenue, Toronto.

—Makash at Eaton's

Mrs. M. Rogow was Miss Anita Debora, daughter of Mr. and Mrs. D. Debora, Borden Street, Toronto.
—Famous Studio



Discharging an Open Hearth Furnace at the Dominion Steel and Coal Company's Plant, Sydney, N.S.


# A Flood that Burns for Freedom!

No picture can convey anything but the faintest impression of the blinding, searing force of steel pouring white-hot from Dosco's Open Hearth Furnaces. The faster and fuller this scorching flood — fabricated into tanks and trucks and ships and shells and guns — pours against the Nazi might, the sooner shall we break the bonds now enslaving many peoples and menacing freedom everywhere. Naturally, therefore, in the best interests of all, the needs of war must take priority.

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Left to right, standing: Harold Lazanik, Miss Sylvia Finklestein, maid of honor, Philip Lazanik, Mrs. Charles Finklestein, mother of bride, Mrs. N. Lazanik and Mr. Lazanik, bride and groom, Mrs. M. Lazanik, Mr. Lazanik, mother and father of the groom, Louis Lazanik, brother of the groom, best man. Seated, left, Miss Gloria Finklestein, sister of bride. Seated, right, Frances and Robert Lazanik; all of Montreal.
—Society Studio

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A Happy Passover

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Mrs. David Fine was Miss Elynor Hersh, daughter of Mr. and Mrs. M. Hersh, Montrose Avenue, Toronto. Mr. Fine is the son of Mr. and Mrs. A. Fine, Bellevue Avenue. Her wedding attendants: Betty Maidenberg, junior bridesmaid; Miss Lorraine Hersh, maid of honor.

—Famous Studio

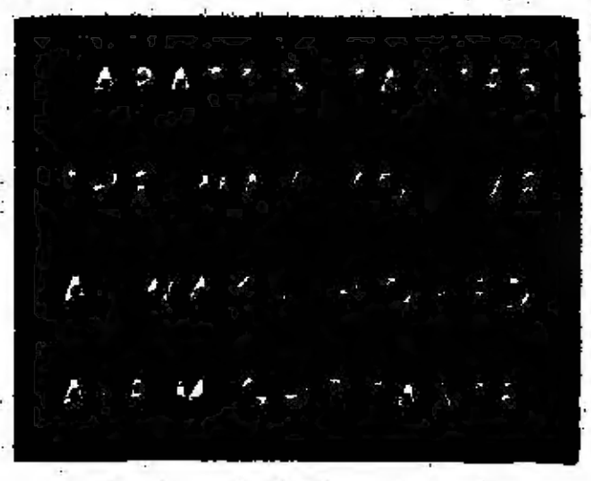
Mr. and Mrs. Morley Klayman, formerly Miss Irene Latowsky, daughter of Mr. and Mrs. S. Latowsky, Rusholme Drive, Toronto. Mr. Klayman is the son of Mr. and Mrs. J. Klayman, Crawford Street.

—Famous Studio

Private and Mrs. Daniel Dunkelman, formerly Miss Sophie Hoffman, daughter of Mr. and Mrs. B. Hoffman, Euclid Avenue, Toronto. Private Dunkelman is the son of Mr. and Mrs. L. Dunkelman, Grace Street.

—Modern Studio

MAN! How good a glass of beer can taste in your imagination! But when you drink Labatt's you actually get the full satisfaction you dreamed of. That, experts say, is partly to be explained by the exclusive Labatt formula for India Pale Ale which, with London deep-well water, has made Labatt's internationally famous, and partly by the skill and care traditional in the Labatt family! Note — for surely you are going to order a Labatt's right away — note how pleasantly the flavour lingers on your palate after the ale's all gone!



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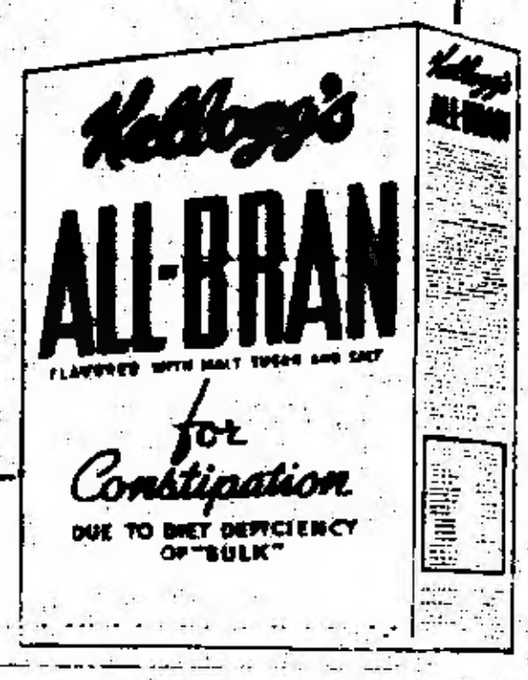
Pesach brings rejoicing for the liberation of a great race from the bondage of the oppressor. It recalls, too, the amazing courage, fortitude, and stamina of those people in fighting hardship after hardship on the road to freedom.

In these times, health and stamina are as important as they were then. But today, constipation reduces the strength and vigor of many people in this new age of fighting for liberty.

Many people have found the regular use of ALL-BRAN to be a satisfactory way of combating constipation due to lack of the right kind of "bulk" in the diet. It isn't habit-forming . . . it doesn't give just temporary relief. Regular eating of ALL-BRAN gets at the *cause* and really *corrects* it.

After Passover eat KELLOGG'S ALL-BRAN every day as a cereal or in muffins—drink plenty of water — and see how much better you feel when you keep *regular naturally*. Made by Kellogg's in London, Canada.



Mr. and Mrs. L. J. Soloway, formerly Miss Ida Zeldin, daughter of Mr. and Mrs. Z. Zeldin, Euclid Avenue, Toronto. Mr. Soloway is the son of Mr. and Mrs. A. D. Soloway, Palmerston Avenue.

—Famous Studio

Miss Goldie Levy, sister of the groom; Mr. and Mrs. Louis Levy (nee Yetta Nadler), 5335 Park Avenue, Montreal; Philip Levy, cousin of the groom.

—Society Studio

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Helaine Wise, seven years old, and Lois, one and a half years old, daughters of Dr. and Mrs. Jacob Monaker, 4211 Melrose Avenue, Montreal.
—Society Studio

Phyllis Diane, four and a half years old, daughter of Mr. and Mrs. B. Tishler, 5175 Cote St. Luc Road, Montreal; granddaughter of Mr. and Mrs. Harry Tishler, of Toronto; and of Mr. and Mrs. L. Godfrey, of Brooklyn, N.Y.
—W. Gordon Mitchell

Myrna, four years old, daughter of Mr. and Mrs. Jack Rudick, 6055 Park Avenue, Montreal; granddaughter of Mr. and Mrs. W. Fine, 1075 Van Horne Avenue; and Mr. and Mrs. Samuel Rudick, 53 Rachel Street West.
—Meyers Studios

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Tomato Sauce or Oil

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*Try Them To-Day*

Myrna, three years old, daughter of Mr. and Mrs. S. Levine, 2708 Soissons Avenue, Montreal; granddaughter of Mr. and Mrs. H. B. Herzog, 681 de l'Epee Avenue; and of Mr. and Mrs. I. Levine, 6607 Marquette Street.
—W. Gordon Mitchell

Helen, twelve and a half years old, daughter of Mr. and Mrs. Joseph Parnass, 5470 Hutchison Street, Montreal; granddaughter of Mrs. P. Parnass, 5220 Hutchison Street; and of Mr. and Mrs. O. Fish, of Quebec City.
—De La Haye Studios

## PLANNING NOW FOR POST-WAR PROBLEMS

*(Continued from Page Sixteen)*

problems of fitting each citizen into the pattern of life in which he will be called upon to live. About that pattern of life, there can be many speculations, but one thing is definite and sure, that pattern of life will be just exactly what we make it and nothing else.

Most of us here will have seen two Great Wars and a great many of us here who are still active in the business and public life of the country were actively engaged and concerned not only in the last war but in the life of the country in the years which succeeded it. We cannot say therefore that we have not had experience, and if we do not profit in some measure by that experience, then we have only ourselves to blame. I think, however, it can be very definitely stated that not only in the conduct of public administration and business during this war, but also in the plans and consideration which have been given to post-war problems, there has been great consideration given to past experience, and some very profitable developments have resulted from that consideration.

I submit that in no field has there been more evidence of the consideration given to past experience than in the planning and action which the Government has taken in regard to the demobilization and rehabilitation of the ex-members of the Naval, Military and Air Forces.

This phase of reconstruction is of course the one which has the most direct appeal; is the one which is the most clearly defined and bounded; and is the one which is capable of the most direct attack and treatment. When mobilization is commenced, the demobilization problem starts. The man who joins the Forces to serve during war-time subjects himself to a more violent dislocation of his normal course of life, and his normal occupation than any other person. Even though his service in the Armed Forces may be very brief and very uneventful, yet that dislocation is very present.

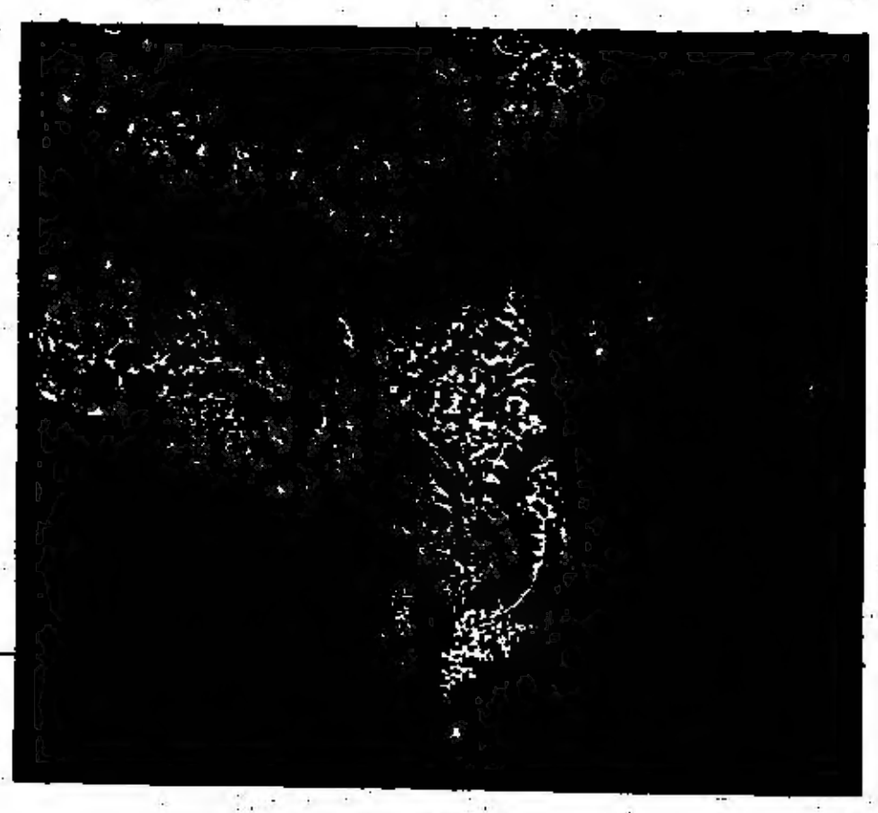
It will serve no useful purpose to review in detail many of the things that were done after the last war. In some ways they were generous to the point of extravagance, and in other ways quite the reverse. If there is one general observation that could be made about the situation at that time, it is that these measures, designed to assist an ex-service man financially and otherwise at the conclusion of his service were not adequately linked up and connected with his future permanent economic opportunity and independence. They were in many cases palliatives only, and in succeeding years as economic conditions became worse and worse various other expedients of a similar transitory and emergent character were experimented with.

### The Problem of the "Medically Unfit"

One thing was very soon realized after the outbreak of this war and after looking back at the history of the time after the last one. It was necessary to begin planning active and practical measures immediately, so that policies and machinery would be ready not only to deal with the great mass of men at demobilization when the war was over, but also the increasing number that would be discharged from the Forces during the period of the war.

One axiomatic truth stood out most prominently and that was that it is fundamentally unsound that the State should support in idleness any man or woman who is capable of working. With these objects in view, very shortly after the outbreak of war studies were initiated by competent committees to deal first with the problem of the demobilization and rehabilitation of the men who had served in the Active Service Forces.

Discharges from the Forces, of

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course, began very soon after enlistment, but by the time they had reached any appreciable numbers, facilities were established to deal with them. It is now over two years since we first called out citizens of this country to join the Armed Forces. In that two years many thousands have been released from the various services, some of them with very brief periods of service, and some of them of course with periods going well on to two years.

A great majority of these men discharged during the period of hostilities are discharged with the label of "medically unfit," it having been found on more careful medical examination or treatment that they cannot reach the high standard required for the fighting services. This does not, by any means, indicate that the majority of these men or even any reasonable part of them are unfit for the ordinary duties of civil life.

It is perhaps unfortunate that that label "medically unfit" should have been used. It is misleading in so far as ordinary work is concerned, and it has undoubtedly unjustifiably prejudiced the employment of many men who have been discharged from the forces in recent months.

### Discharge Procedure

Let us review what happens to a member of the forces when he comes up for discharge. He is first medically boarded and thoroughly examined and his condition carefully recorded. If he requires further hospital treatment before being let out into civil life, arrangements are made for him to get it, and if he is discharged while in a civilian hospital undergoing this treatment, he and his family receive adequate allowances for their maintenance until his treatment is completed.

On discharge he is transported to the place at which he enlisted, and arrangements are now being made that from there he is to be given his ticket to his actual home. He is given what balance of deferred pay may be coming to him; his clothing allowance to enable him to buy a civilian suit, and if he has been in the service for over six months he is given a free grant of one month's pay and any allowances which he or his family has been receiving. He is told that, if he needs hospital treatment or medical treatment for any reason during a period of twelve months following his discharge, he can get it free from the hospitals or medical representatives of the Department of Pensions and National Health.

He is told that in each part of the country the Department of Pensions and National Health Welfare Branch maintains a Veterans' Welfare Officer whose duty it is to tell him how to avail himself of all the benefits which he can get following his discharge and to see that all the services of the Dominion Employment offices are set working to secure him adequate employment. If he is seriously disabled his case is immediately considered by the Pension Commission and if his disability is service-related he receives a pension appropriate to the degree of disability which he has.

### Re-Establishment in Civil Life

However, let us take him now having been discharged from the Army and looking around to reestablish himself again in civil life. This is the most critical time for him and for the country generally—this time when the man must divest himself of the military atmosphere with all its regulations, inhibitions, and controls and readjust himself to the civilian viewpoint with its individual responsibilities and its individual troubles.

He must get a job. Work and self-support are the only satisfactory rehabilitation measures. He may have left a good job to enlist. If he wishes to resume that job he can go and get it. If his old employer refuses to reinstate him, then the whole authority of the Government of Canada is behind the man to compel the employer, and severe penalties are there if he persists in his refusal.

But, let us suppose that the Welfare Officer and the Dominion Employment Office have not been able, in a reasonable time, to se-


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cure a job which the man can do, and for which he is suited. In the meantime his month's grant is more or less used up. He cannot be allowed to become destitute.

So, pending employment, he is entitled to receive the out-of-work benefits which have been provided for ex-members of the services. Out-of-work benefits are provided at the rate of $9.00 per week for a single man, and $13.00 per week for a married man, but these benefits are not in the way of Relief or Unemployment Assistance in the old sense. They are purely to cover a period when the machinery which is available cannot provide a job for the discharged man, and the period during which they can be paid is limited.

Payment is subject of course to the man's taking a suitable job when it is offered to him. If he does refuse, there are no benefits for him. But there is another thing that is perfectly obvious. If you cannot get employment for a man in a suitable industry, you must train him for some employment which is available. This is also provided, and where a man can be trained and there is suitable employment of that type available for him after training, training courses are provided with maintenance allowances during the period of training.

**Insurance Benefits for Service Men**

Since the last war, we have had many different forms of Social Security Legislation in this country. One of the most important and possibly one of the most discussed is the Unemployment Insurance Act. The conditions of this Act and its operation had to be very carefully considered in designing any post-war employment or rehabilitation programme for ex-members of the forces. Amounts which were chosen for out-of-work benefits were so chosen because they were comparable to the higher grades of Unemployment benefits, provided under the Unemployment Insurance Act.

Many men will, during the present war, be employed in making munitions of war, and at the conclusion of their work and the conclusion of the war they will have stored up possibly a considerable period of unemployment benefits available to them in the case of unemployment.

It seems essential that men enlisting in the Armed Forces and serving therein should not, at the conclusion of their service, be in a less favourable position than those of their fellow citizens who had during the same period as their service worked in industry in Canada. The man, therefore, who goes into an insured employment at the conclusion of his Active Service should certainly have similar Insurance Benefits coming to him over his period of Active Service as the man in industry has. That has been provided for.

When a man who is discharged from the Forces goes into an insured occupation and has been in that occupation for a period of fifteen weeks, in order to provide some degree of stability, a payment is made to the Unemployment Insurance Commission of a sufficient amount according to their requirements to place him in good standing for unemployment insurance benefits covering the whole period of his Active Service less the period in respect of which benefits were accrued.

It has been felt that not only will this place the ex-service man on a parity with the industrial worker in insured employments, but it will also reinforce to a marked extent the financial structure of the Act. While this type of risk of itself is good, a probationary period of fifteen weeks in employment is required.

That probationary period having been passed, the payment which is made by the Government in the man's behalf covers a time when no corresponding liability has been carried by the Commission. Actuarial opinion has been given that this provision will be a consider-

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able source of strength to the Unemployment Insurance Fund. However, that was not a guiding factor in considering the benefits.

So far we have considered only the man who goes to paid employment. Now what provision is being made for the man who becomes his own employer either in his own business, on a farm, in a fishing boat or elsewhere? Many of these men may be released from the Army at a season of the year when it cannot be expected that returns from their occupation will be coming in for some months. Provision is therefore made that the same unemployment benefits may be paid to such persons while they are legitimately waiting returns from their little business or self owned industry, whatever it may be.

**Provision For Students**

Does that cover them all? No, it does not. There is another class and a very important class both for themselves, for their families, and for the future of the country, and that is the class which contains those young men who have never reached the age when they have become self-supporting, and have interrupted their education and their preparation for their future life in order to serve their country. It was felt exceedingly important that steps should be taken to try, in so far as it was possible, to replace those lost years and to enable these young men to complete their education to fit themselves in a most thorough way for the future which is before them after the war.

Therefore, provision has been made for them also. In cases where they have interrupted their university or professional training courses, they will, on their return, if they wish to resume them, not only be provided with the cost of their fees but will also be given a modest living allowance that will enable them to maintain themselves until the courses are completed. Those who have completed their matriculation, or are about to complete it and have not yet gone on to their higher education, will be similarly treated.

I have briefly reviewed the measures which have been actually put into effect for rehabilitation of ex-members of the forces, without covering many of the details and ramifications of the subject. I think you will agree that the programme is a sound and inspiring one:—your old job back if you want it; work if it can be got for you; vocational training if you are fit to take it; employment insurance in insurable industries; assistance in re-establishing your own business or occupation, and full educational provision for the youth of the country.

**The Question of Cost**

But after listening to all these things, I am quite sure that you are beginning to wonder about the question of cost, and I am sure it would not be appropriate for me to speak in the city of Montreal without making some reference to the question of cost. It is, of course, difficult to give a very accurate or comprehensive estimate of cost in such a programme, but visualizing as far as can be done the maximum military effort which Canada can be expected to put forward and a not unreasonable length to the present war, it has been very carefully computed that this whole programme will cost less than half of the amount of money expended by the Dominion Government in war service gratuities and other non-productive benefits to ex-service men in the period ending two years after the last war. I am confident that not only will the cost be very much less, but the result will be very much more satisfactory and very much more permanent.

Beyond these practical measures for the rehabilitation of the individual there naturally come up the problems of general interest,

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not only to ex-service men but to the whole population. Such problems as those of agricultural development; of housing; of slum clearance; of farm credits; of the development of natural resources, and their conservation, all of which are involved in the larger and broader conception of post-war reconstruction, including as it does, the demobilization of labour, of industry, of finance, the relaxation of war-time control; the stimulation of private industries; the construction of needed public works, and the general development of our social and economic securities.

These are only a few of the problems that are a necessary corollary of any problem of victory and peace. They, too, are under consideration and under planning, and the Government has for months been giving serious attention to their consideration. Successful policies in these fields, however, cannot be the product of a few minds or a few committees, or a few public men. They are essentially the problems of each individual and each community, and the success of any national policy of reconstruction will be the sum of the successes of each individual and each community in their own particular sphere.

**The Dangers Ahead**

There is no magic abracadabra that will transform us all, our industries, and our activities after the war, and there is no pot of gold at the end of the rainbow of peace.

We may look forward at the end of the struggle to a period of exhaustion among all nations who are engaged, and perhaps some who are not. The nation which is content only to lie down and lick its wounds will not be the nation which wins the peace. But let it also be warned that that period of exhaustion, that period of recovery, will provide a very fertile soil for all sorts of fantastic doctrines and proposals.

Greedy men will become greedier. Visionaries will be more encouraged to press their peculiar doctrines of economics and of government, and our ever present friends, the destructive critics, will be more active than ever; those saboteurs par excellence would have you believe that our business men are all fools or thieves; our public men and Parliamentary leaders are traitors or crooks; our Army is led by incompetents and armed with nothing more effective than broomsticks; and there is no health anywhere.

However, in spite of these influences which I have no doubt will be more active than ever, if careful planning is done now and during the war, if plans are prepared and people are informed of them, I see no great difficulty in minimizing the effect of that dislocaton of our social and economic structure which must inevitably follow a declaration of peace.

After all it is one fundamental problem and one problem only which must be solved, and that is provision to every citizen of the country of freedom of economic opportunity and a reasonable assurance of social security. It does not matter behind what government or administrative facade that is provided. If it is done, we will have achieved the true Democracy and here is the true reconstruction.


*Passover Greetings from*

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# Traditional Judaism And Manual Labor

## VOCATIONAL TRAINING IS THE TASK OF THE HOUR

By Mark Wischnitzer

The Talmudical literature deals at length with problems of handicraft. It has been considerd an important factor in economic life. Craftsmanship was securing quotidian livelihood of those devoting themselves to it. On the other hand the moral influence of craftsmanship, as of manual labor in general, has been greatly acknowledged by the Talmudical sages who argued that by gainful occupation in a craft the people would not be jealous of their neighbors and that the prospect of getting a decent livelihood would prevent others from idleness.

There is a Talmudical saying which characterizes best the meaning of the material security of the craftsman: "Seven years the famine rages, but it does not enter the door of the craftsman." Another saying of the Talmud has become very popular among the traditional-minded Jewish masses. It refers to R. Jehuda who said that the father is obliged to teach his son a craft; failure to do so would push the son to robbery. The Talmud pays regard to the professional duties of the craftsmen and demands respectful treatment of the same.

A number of Talmudists gained their livelihood by the exercise of a craft. We know of R. Joshua ben Chanania, the smith, Juda ben Ilai, the cooper, Nechemia, the potter, Jochanan ha Sandlar the cobbler, Abin, the carpenter, and others.

Jewish craft guilds in Poland and Lithuania, the countries where handicraft had assumed quite a conspicuous place in the economic fabric of Jewish life, were religious and social unions at the same time. The Guilds had their own synagogues, worship rooms in the general synagogues, separate sections, or, if they were poor, they had their Scroll of Law or a chandelier bearing the name of the guild in the Aron ha Kodesh. The Guild in big cities like Lwow, Posen, Cracow, Brody, Przemysl, had their own rabbis or dajjans, who watched over the religious and ethical life of their members. It was imposed on them in the statutes drawn up in collaboration with the dajjan, to attend the services on Sabbath and the Festivals, and to listen to the sermons.

The old Guilds disappeared during the nineteenth century when new economic trends arose, making the rigid organization of craftsmanship, as originated by mediaeval conditions of social and economic activities, superfluous. Jewish craftsmanship, however, survived, and while in consequence of the liberal era in the second half of the nineteenth century and early in our century, other professions were taken up by Jews in various countries, it is now claimed to be strengthened, and to fill gaps caused by the economic developements in recent years.

In circles of traditional Jewry the significance of manual vocational training of youth has of late been recognized ever more. Times have passed when it was considered that the boys should spend all their time in the yeshiva devoting themselves exclusively to the study of the Law. The great misery among the Jews in the Carpathian countries, which have since long become known as the Jewish Notstandsgebiet, caused the rabbis of the yeshivoth to arrive at the conclusion that their pupils should be taught manual craft in order to be fitted for the struggle for life.

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I had various opportunities to discuss this problem, in 1931 and 1932, with a number of heads of the yeshivoth in Carpatho-Russia and Transylvania. One of them, Rabbi Braun, head of a yeshiva at Iclod, in the vicinity of Cluj, capital of Transylvania, told me: "For years I have been witnessing the poverty of my pupils who had to go around and beg for their daily bread. And I was thinking of what will become of them when they have graduated. They will again have to appeal to public charity for they are unable to support themselves. I have therefore decided to open a workshop for carpentry where the boys acquire this craft under the guidance of trained artisans for a certain portion of the day while in the remaining hours, and particularly on Friday and Saturday, they devote themselves to religious instruction."

He accompanied me to the workshop where the young man worked and explained to me how long they worked and what they had achieved. A few days later I visited the synagogue in the Jewish hospital at Cluj and I admired the work of the young craftsmen at Iclod. The Holy Shrine, the almemor, the benches and the whole inner outfit of the synagogue had been made by them. They had been delivering furniture to stores in Cluj, I was told.

Then I remembered another meeting with a representative of the chassidic Jews, a member of the Teitelbaum family, Rabbi Gross, head of the yeshiva in Marmaros Sziget I have never heard a more persuasive, nay fanatic protagonist of retraining Jewish youth in crafts and agriculture. Rabbi Gross, too, pictured the desperate position of the Jews of his district in the most gloomy way. He was thinking of outlets for his students and had decided that at least a part of them should be instructed in the weaving craft which promised some chances in that region.

The same happened in a poor township, called Visaul de Sus, in Transylvania, east of Marmaros Sziget, where the head of the yeshiva, Mendel Hager, established a workshop for his students.

The rabbi of Cluj, Akiba Glasner, with whom I was talking about my impressions in the named yeshivoth, referred to a meeting of Orthodox and chassidic rabbis which took place some twenty years ago in Czernowitz, if I am not mistaken. The rabbi of Czortkow was chairman of the meeting. And there the majority of the delegates declared themselves for the need of vocational training in the traditional yeshivoth.

In Poland and Lithuania, which I also visited in 1931, general opinion among the heads of the yeshivoth was against training their students in crafts. However there were some exceptions. So for instance the head of the yeshiva of Ponieviesh, Rabbi Kahaneman, declared that a part of the students could and should be trained in crafts, and, he added, not in obsolete trades like tailoring and shoemaking, but in mechanics and in electricity which assure better opportunities. This idea also has been gaining ground in the yeshivoth of the Misrachists in Poland.

I visited the named countries in behalf of the Haffkine Foundation for the benefit of yeshivoth which was established in November 1930, shortly after the death of Dr. Haffkine, the famous bacteriologist who fought cholera and the bubonic plague in India.

In his letter to the president of the Hilfsverein der Deutschen Juden, whom Haffkine entrusted with the mission of carrying out his will, namely to distribute the income of his capital among the yeshivoth of Eastern Europe, the following paragraph occurs which stresses the intimate relation between manual training and traditional Judaism. Haffkine says: "An opinion may be held that the yeshiva pupils ought to be instructed in some handicraft, as were our sages of old, and might be taught watchmaking, or silver and goldsmith's craft, or some other means


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of earning a livelihood — the object in this case being that those of the students who afterwards find no other way of making a living, should not be reduced to misery and begging. However legitimate such opinions might appear, I am aware of the fact that the chiefs of some yeshivoth disapprove of plans of that kind, and I deprecate any attempt at inducing them to yield to material consideration."

When Haffkine wrote this in 1929 he was not aware of the workshops at the yeshivoth in Carpatho-Russia and in Transylvania. He could likewise not foresee that the catastrophic events of recent years would induce some of the heads of yeshivoth to change their minds. The Foundation set up in his name has supported in a considerable way training courses in the three above-mentioned yeshivoth and provided means for new enterprises. Thus the yeshiva "Beth Schmuel" in Warsaw was supported, in 1935, with the object of introducing horticultural training for its students. In 1937 a yeshiva-workshop was opened in a tiny place, Hlohovec, in Czechoslovakia, where the students were trained as motor and general mechanics, carpenters and gardeners. After the invasion of Czechoslovakia, in 1938, the yeshiva ceased to exist. Rabbi Gross, the devoted head of the yeshiva of Marmaros Sziget, did not content himself with weaving courses, but, in 1938, submitted a plan for starting agricultural training farm.

The idea of bringing up the young orthodox generation in craftsmanship and agriculture is alive among the masses adhering to traditional Judaism. Poverty was growing in Eastern Europe in the years preceding this war. The outlook became ever more gloomy in the Jewish street. What will happen to the youth, the parents asked, those people ousted from commerce and small trade, and unable to make a living, not being trained in crafts. In Orthodox circles in Poland, where it before was customary to educate the children in the yeshivoth, the opinion gained ground that the future of the young generation must be safeguarded by training it for industrial and agricultural work.

An agreement for this purpose was reached between the ORT, one of the leading agencies in the domain of professional training, and the Organization of Orthodox Jewry in that country. This was a move of farreaching


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mportance. The leaders of Orthodox Jewry once more showed that hey understood the signs of the ime. They are not blind to the modern requirements of life—in chool work, in hygiene, in sport nd in vocational training of the outh. Following this agreement, teps have been taken by the ORT o train Orthodox lads from the eshivoth in manual craft.

Recently a tendency has beome current among orthodox ircles in America, too, towards roviding facilities for manual raining to the youth. In 1939 the merican ORT Federation estabished the ORT Yeshivah Trade School in New York, which opened three courses. The curriculum of these courses include, at present, radio, jewelry and watchmaking. This is only a beginning. The problem will have to be brought nearer to those concerned in the education of youth which should include vocational training on an ever growing scale. The sad events in Central Europe may serve as a memento to Jewish social workers and to the vast masses of the Jewish population in the States that the most efficient weapon against assaults on Jewish existence is a young generation well equipped in all kinds of vocational training. This is one of the most urgent tasks, the task of the present hour, the task in behalf of our growing youth, the liberal, and socialist as well as the orthodox.

This article is from the ORT Economic Bulletin.

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# Famous Trials Of Jewish Interest

By Louis Gruss

Jewish history, so unique in many respects, is particularly noteworthy for those famous judicial processes which have dramatized, as it were, the whole exciting history of the people of Israel. More singular still is the fact that these trials, court cases, judicial proceedings—call them what you will—were not only great legal battles, but events of transcendent interest, interwoven with the history of many peoples and countries. One has but to recall the memorable words of Emile Zola to the French court which tried him to appreciate the full significance of this statement. Fail to right the injustice done Captain Dreyfus, he warned, and the name of France will become a stench in the nostrils of the civilized world. Fortunately, France redeemed herself—in the end. Ironically enough a neighbouring country snatched from her the unenviable distinction of becoming the stench.

In speaking of this engrossing subject, I am reminded that the history of certain peoples and races has been summed up in a sentence or a striking epigram. I do not believe that Jewish history can be so summed up, but the mere mention of historic names can evoke whole, absorbing chapters of its history, tinged though they may be with disturbing emotions and sad reflections. Before turning to the topic of this article, I should stress one fact. The most famous trial of Jewish interest, nay, of universal interest is known to everyone. It is the case of the Jew, who was ordered to appear before the Procurator of Judaea to make answer to certain charges. I mention this because, by the inscrutable workings of history, it has cast its long shadow over all the subsequent adventures of the Jews, and its mocking echoes have been heard time and time again in every great trial in which Jews and the Jewish people have been involved. I am not trying to arouse self-pity—that is unworthy of any race which has made such great sacrifices—but I refer to it in order to make this point: anti-Semitism did not begin with that trial, but is older than Christianity itself—a fact both Jews and Gentiles often forget. One has only to recall the disgraceful scenes in Alexandria in the days of Tiberius, when the Jews were massacred and the fanatics of an earlier day vented their malice on their Jewish neighbours. If one stops to think of it, anti-Semitism is, after all, only a pestiferous form of human prejudice — that oldest, most destructive trait of all of us, and therefore the hardest to conquer. In all the trials I shall mention, anti-Semitism is present to be sure, but it should always be thought of only as human ignorance, envy, hatred, revenge, and jealousy, dressed up in one guise or another.

In an arbitrary manner I have selected a number of *causes celebres*, and after naming them shall dwell briefly on the issue and final result in each. My conclusions may then have the colour of unwarranted optimism, but that is because I think there is more to support such an attitude than one of gloomy pessimism. In their chronological order these trials are:

1. The Damascus Blood Accusation.
2. The Dreyfus Affair.
3. The Case of Mendel Beiliss.
4. The Case of Leo M. Frank.
5. The Case of General Simon Petlura.
6. The Swiss Judgment on the Protocols of Zion.
7. The Case of Wilhelm Gustloff.
8. The Case of Henry Ford.

The last-named I have taken out of its chronological sequence to emphasize my point of view.

I

In 1840, Father Tomaso, an Italian monk of the Capuchin order, and his man-servant, were both

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murdered in Alexandria, Egypt, in a street-brawl with a Turkish mule-driver. Suspicion immediately fastened on the Jews, and outstanding members of the Jewish community, especially the wealthier ones, were arrested, tortured, and threatened with death unless they confessed to a crime they had never committed. The leader in the campaign against them was Ratti Menton, the French consul, whose despicable conduct was aided or more or less connived at by the consuls of the other European powers. The honourable exceptions were Merlato and Laurin, the Austrian consuls, who refused to lend themselves to the pogrom stirred up by ignorant monks and Moslem fanatics. Unspeakable tortures were inflicted upon these Jews and upon innocent Jewish children, and confessions were extracted from those who could not bear the ingenious cruelties practised upon them. The indictment was the stale charge that they had killed Christians to obtain blood for the Passover festival.

Cremieux, the great French Jewish advocate, Achille Fould, Louis Philippe's Minister of Finance, Sir Moses Montefiore, the Rothschilds, Hirsch Lehren of Amsterdam, and the powerful Jewish communities of Europe bestirred themselves mightily to aid their unfortunate brethren. There were other famous and influential names: Sir Robert Peel, Daniel O'Connell and Queen Victoria herself. But the most conspicuous persons who interceded in behalf of the victimized Jews were Lord Palmerston and Count Metternich, the latter often described as an enemy of freedom of the press. On this occasion, however, when the venal press of France, Belgium and other European countries were lending support to the false accusations, Metternich ordered the Austrian press to publish articles favourable to the Jews of Damascus. It is said that he did so because he wished to destroy the power of France in the Near East. Montefiore and Cremieux travelled to Alexandria and there the latter, by his eloquence and astuteness, was succesful not only in securing the freedom of those Jews who were still alive, but in vindicating them all against the preposterous blood accusation.

II

Dreyfus, member of a wealthy Jewish family, was a captain of artillery in the French army. He was suspected and accused of writing a secret "bordereau" to the German, Captain von Schwarzkoppen, purportedly betraying military secrets, although the "bordereau" and other similar dispatches had actually been written by Major Esterhazy, another officer of the French Army, on the payroll of the German Embassy. Dreyfus was framed by certain members of the French General Staff, court-martialed, convicted, and sent to the French penal colony on Devil's Island. Through the indefatigable efforts of members of his family, the Protestant statesman, Scheurer-Kestner, Emile Zola, Captain Picquart, Maitre Labori, the Clemenceau brothers, Anatole France, and the forces of liberalism, he was finally vindicated, and those responsible for the iniquitous frame-up, forever disgraced.

III

In the fall of 1913, Mendel Beiliss, a Russian Jew, was tried for the murder of the boy, Andre Yushtshinsky, who had actually been killed by a band of thieves. Again the blood accusation was made, and reactionary Russian Czarism did all in its power to convict the innocent Beiliss. The whole world was stirred by this trial and public opinion made itself felt so strongly that the jury of peasants and humble city dwellers in the Kiev Circuit Court finally brought in a verdict of acquittal. Czarism had been brought to book. It was already close to the beginning of the World War, which was to bring its final debacle.

IV

At about the same time, not in dark, feudal Russia, but in liberal, democratic America, another sensational trial took place. Mary Phagan, a factory worker of Atlanta, Georgia, was found murdered, and Leo M. Frank, a young Jewish intellectual was arrested and convicted of the crime. Suspi-


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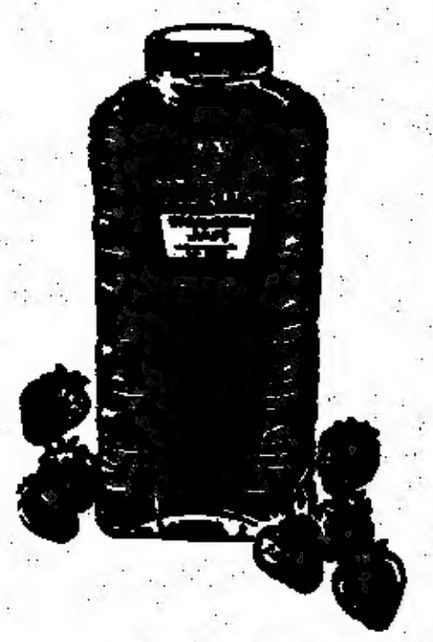

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cion pointed to one, Jim Conley, as the actual culprit, but the local prosecuting authorities were determined that Frank and not he, should pay the penalty. The trial aroused the whole country. The noted detective, William J. Burns, entered the case in the role of a private investigator and declared that Frank was innocent. Thomas A. Edison, and even Henry Ford, declared their belief in his innocence. Clergymen of the Christian faith in Georgia demanded a new trial. Finally Governor Slaton commuted the sentence. However, while Frank was in prison, a convict attacked him and cut his throat. Then, as he was painfully recovering, a mob broke into the prison, kidnapped Frank, and lynched him. It was a terrible miscarriage of justice, and the shame of America is well exemplified in the strange silence on the case—in the encyclopedias and "fact-books" on the shelves in the public libraries.

V

Simon Petlura was a Ukrainian general who, in the post-revolutionary era in Russia, spread waste and destruction throughout the Ukraine, under the pretence of liberating it from the hated Bolshevik regime. He and his accomplices distinguished themselves particularly by their pogroms and outrages against the Jews. Eventually he was liquidated, and, like a good many other "saviours" of society, betook himself to the hospitable asylum of Paris, there to continue his intrigues with his cronies. One day, unsuspecting Simon Petlura came to an unhappy end. A young Jew by the name of Schwarzbard, whose relatives had been killed by Petlura, lay in wait and killed him. Brought before a French court, he was defended by the great French advocate, Henry Torrea. From the United States, men like Bernard G. Richards and Joseph Barondess came to testify, and the trial itself was marked by frequent brawls and wordy altercations. Schwarzbard was acquitted by the French court.

VI

About 1905 the civilized world received a gift in the form of the "Protocols of the Wise Elders of Zion," a hash of crude nonsense, forged in Russia and attributing to the Jews an ambitious scheme to establish world-domination. There were not wanting individuals and newspapers to believe in this farrago of rubbish. One was a famous American automobile manufacturer, the others, two outstanding London newspapers. In 1934, however, the Union of Jewish Communities of Switzerland decided that they had heard enough of the "Protocols" and the rather vociferous Nazi indorsement of these forgeries, so they brought suit against a leading Nazi publication, and the Swiss court was called upon to pass on the authenticity

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of the work of the "Wise Elders of Zion." M. Baumgartner testified that the "protocols" had been forged in Russia, and there was more testimony to the same effect from other experts. The Swiss court handed down a judgment branding them as forgeries.

VII

Having thoroughly inoculated the German people with Jew-hatred, the Nazis next turned their attention to other European countries in order to sow dissension and weakness among those who might afterwards resist their schemes for world-domination. An active disciple of Hitler and ardent disseminator of falsehoods against the Jews was Wilhelm Gustloff, presumably a Swiss, but more a true Nazi German than a believer in the Swiss republic. His agitation to convert Switzerland into a diminutive model of the regime created by the Fuehrer suddenly came to an end. David Frankfurter, a young German Jew, who, like his Jewish compatriots, had been forced to endure the terrors of Hitlerism in Germany, decided that he would stop its spread to other countries. Acting on the assumption that he could strike at Hitler by attacking one of his lieutenants, he killed Gustloff. The German press whipped itself into a frenzy, by command, and pointed to this act as proof of the justice of its own murderous incitements against the German Jews. They called not only for a trial of Frankfurter without delay, but for a wholesale trial of all Jews, everywhere. Swiss law forbids the death sentence for such a crime, if crime it was, and Frankfurter was sentenced to a prison term. The Fuehrer was greatly grieved by these proceedings, and dedicated a bridge to his disciple's memory.

VIII

Beginning with 1920, scurrilous articles against the Jews began to appear in the "Dearborn Independent," an obscure sheet owned by the model employer, Henry Ford. This was not the first time such stuff had been published in the U.S. Someone had tried it during the Civil War, and a few sharp protests sufficed to bring a quick retraction and end to the mischievous libels. But more pressure was required now, as the protests against the un-American activities of Ford's agents had had no immediate effect. The editorship of the "Dearborn Independent" was then in the hands of a Mr. W. J. Cameron. Cameron supplied the budding Adolph Hitler with one of his favourite themes in an article entitled "Germany's Reaction Against the Jews," and the leader of the Hakenkreuzler showed his admiration for Henry Ford by hanging his portrait in his office. The Jews and liberals throughout the country, including no less a person than Woodrow Wilson himself, soon got after Henry, who presumably knew nothing at all of the anti-Semitic frothings of Cameron, and the whole nasty affair came to a climax with a million-dollar libel suit by Aaron Sapiro against the automobile manufacturer. Things had apparently gotten too hot for Henry Ford, for the whole world was suddenly startled by a public statement in which he said. "I deem it my duty as an honourable man to make amends for the wrong done to the Jews as fellowmen and brothers, by asking their forgiveness for the harm I have unintentionally committed, by retracting so far as lies within my power the offensive charges laid at their door by these publications, and by giving them the unqualified assurance that henceforth they may look to me for friendship and good-will."

In recalling these various persecutions of the Jews or individual Jews, I must quote that great lit-

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ersery figure of the 19th century, George Eliot. In a remarkable essay on the Jews, she says:

"As the slave-holders in the United States counted the curse on Ham a justification of negro slavery, so the curse on the Jews was counted a justification for hindering them from pursuing agriculture and handicrafts; for marking them out as execrable figures by a peculiar dress; for torturing them to make them part with their gains, or for more gratuitously spitting at them and pelting them; for taking it as certain that they killed and ate babies, poisoned the wells and took pains to spread the plague; for putting it to them whether they would be baptized or burnt, and not failing to burn and massacre them when they were obstinate; but also for suspecting them of disliking baptism when they had got it, and then finally, for hounding them by tens of thousands from the homes where they had found shelter for centuries, and inflicting on them the horrors of a new exile and a new dispersion. All this to avenge the saviour of mankind, or else compel this stiff-necked people to acknowledge the Master whose servants showed such beneficent effects of his teaching."

To advert now to the significance of some of these cases. The Damascus blood accusation resulted in a victory for the Jews. Besides, it secured for them equal rights under Turkish rule, and served to strengthen the bonds between the Jews of Europe and those of the Near East. The Dreyfus affair established beyond reproach the patriotism of the French Jew and made the recurrence of such an affair unlikely. The Beiliss affair, which also resulted in an acquittal, revealed the rottenness of Czarism and hastened its collapse, thereby hastening the emancipation of the Jews. The case of Leo M. Frank, while it revealed prejudice against the Jew, was more characteristic of the lawless mob spirit in the South than the phenomenon of anti-Semitism. What happened to Leo M. Frank might easily have happened to a negro or any white man. Petlura and Gustloff, while we may deprecate individual action and assassination, may serve as a warning to tyrants that they are not immortal and that there is a limit even to Jewish patience. The case of the ridiculous "protocols" proves that we are not living in the Dark Ages, and that a Christian tribunal can be counted on to brand as false that which should never have seen the light of day.

Despite the dark days through which we are passing, I firmly believe that the survival of the Jew through the adventures I have described is the best guarantee and assurance that he will weather the present crisis too.

This article is from Israel's Messenger, of Shanghai, China.

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# The Almighty's Defender

By Sholom Asch

Translated from the Yiddish by Air Corporal H. S. Liebgott, of South Africa

The Rabbi of the Slobodker Beth Hamedrash, in Norfolk Street, East Side, never missed an opportunity of pointing out that no matter how unbearable was Israel's lot, He, the Almighty, was justified in His actions. No matter how fearful were the angry storms that had passed over various communities in distant lands, Rabbi Jonah would say: "Jews have brought this upon themselves; Jews are wicked, are transgressors, have forgotten their faith—so the *Ribono Shel Olam* reminds them."

And the more severe and harsh the Rabbi's pronouncements became, the more he grew in the esteem of his congregants. Not so today of course; this was at the time when the East side was still the East side, and Norfolk Street still Norfolk Street. The Slobodker Beth Hamedrash was then at the height of its splendour and glory, surrounded by other important Jewish institutions. And when the Sabbath day dawned, the Beth Hamedrash was filled to capacity with worshippers. Then the Rabbi Reb Jonah, whom the Slobodker immigrants had brought to New York, would ascend his pulpit—tall of stature, with heavy black eyebrows and pointed beard—wrap himself in his large woollen *tallith*, and reprimand his congregation in stentorian tone.

"Do you think the Almighty—a God of mercy—causes a Kishinev pogrom or enrages a Czar Nikolai without sufficient reason? Surely he must have cause for it. Jews profane the Sabbath; Jews treat His laws with contempt; Jews eat unclean food; Jews do all that is contrary to the teachings of our Torah. . . .

"You will ask," the Rabbi would continue after a slight pause, "why should we Jews alone suffer for our transgressions? Are other peoples innocent of all crime Do they then abide by the word of the Lord? To these questions I will reply to you—with us and with no other people did the Almighty come to an understanding. Every Jewish soul that has been or will be born stood on Mount Sinai when Moses our Teacher received the Ten Commandments. Every one of us made a solemn promise *Na-aseh ve-nishmah* — we will do and we will hearken. Each of us solemnly pledged ourselves to fulfil the Commandments of the Lord, blessed be He. . . . If you entered into a contract, and your partner acted contrary to the conditions of the contract, whom would you call to justice—your partner, or a total stranger?"

In this way Reb Jonah would censure his congregants—and exculpate the Almighty.

But now the Beth Hamedrash had undergone a change. It stood amongst other poverty-stricken structures like a vineyard that had been neglected after its fruits had been plucked. Most of the older congregants had either departed from this world or had gone to live in some other quarter of New York. Here and there on the Sabbath eve could be seen the ghostly flicker of Sabbath candles which served as a kind of reminder of the glory that had been.

Rabbi Reb Jonah was still there. He had aged and grown weak, but

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from him still emanated a thin stream of light that shone upon the old Beth Hamedrash. And his outbursts became stronger and more bitter; and as Jewish suffering increased so would his accusations against Israel become stronger. Surely the Almighty in His infinite wisdom could not be guilty of a misdeed.

But as he grew older he found it increasingly difficult to vindicate the Creator. He had already found Israel guilty of every conceivable crime—still Jewish persecution did not cease, but became worse than ever before.

In Germany a new Haman had arisen who was a thousandfold worse than the original one. Jews were tortured out of existence and their sighs and moans could be heard from across the ocean.

At first in his customary style Reb Jonah would justify these outrages upon the German Jews, who, he said, had forgotten entirely that they were sons and daughters of Israel. So the Almighty had seen fit to remind them. And Reb Jonah would quote a parable:

"Once," he would say, "there was a kindly shepherd who fell asleep whilst his flock was grazing. When he awoke and found the sheep had strayed, he took his flute and played a sweet melody to attract his flock back. The sheep, however, did not respond to the call of the flute, so in desperation the shepherd sent his dog who, in a not too kindly manner, brought the straying sheep home. The German Jews declined to listen to their shepherd's flute, our holy Torah, so the Almighty had perforce to send a wild beast to bring the wanderers home."

And Reb Jonah would quote King Solomon the Wise who used to say that the Almighty punishes only those whom He loves. He will destroy the heathen, but His people will He cause to turn unto Him with a loving heart.

But as time dragged on the Lord's hand became heavier on His people. Whole communities of Jews were destroyed. Jewish blood streamed freely in the streets. The earth was not deep enough to receive the Jewish dead and from the distance could be heard the supplant voices of orphans and widows.

Reb Jonah's defence of the Almighty grew weaker with the passage of time, and Israel's pain was not alleviated. He himself found no more excuse, and he would search the Midrash and other holy writings for words of confort. But eventually, and of a sudden, Reb Jonah became silent.

The Yiddish newspapers were publishing dreadful news — news that stirred the heart of every Jew and Jewess. A whole Jewish centre, almost half the Jewish world, was being destroyed. And these were not Jews whose punishment could be explained by the fact that they had become estranged from their faith or had neglected the Torah. They were Jews who were martyrs for their Judaism — Chassidic Rebbis and their followers, heads of Talmudic colleges and their students. In America, Jews who had left behind brothers, sisters and parents, visited newspapers, Jewish institutions, interviewed prominent people in a desperate effort to contact and save their dear ones. Jews crowded the synagogues and looked to their spiritual leaders for words of comfort and encouragement.

On the morning when the terrible news of Poland's downfall was announced—it was a Saturday morning — Rabbi Reb Jonah became ill and absented himself from the morning service. On the following Sabbath, when more details of the savagery in Poland

*(Continued on Page Sixty-Five)*


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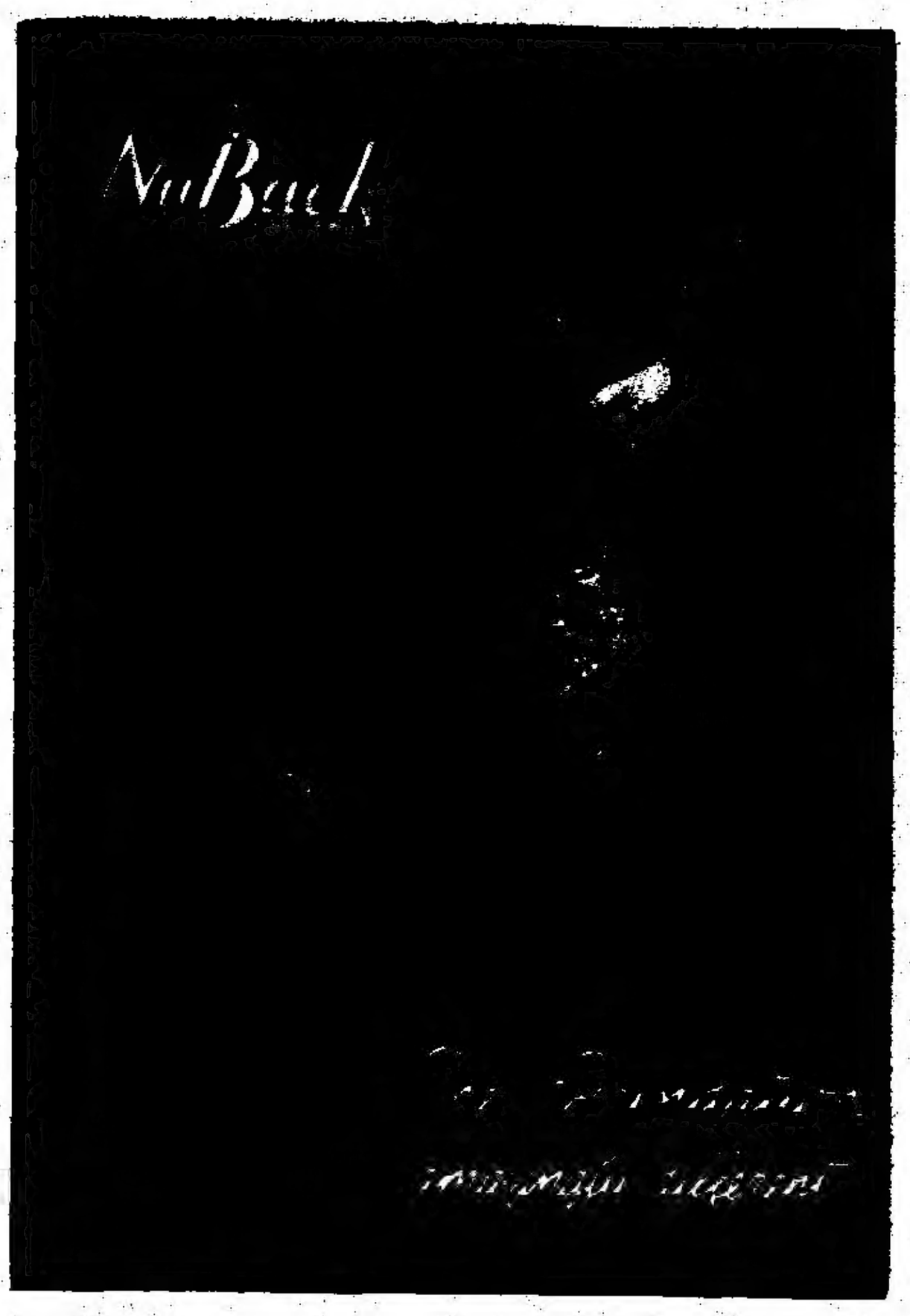



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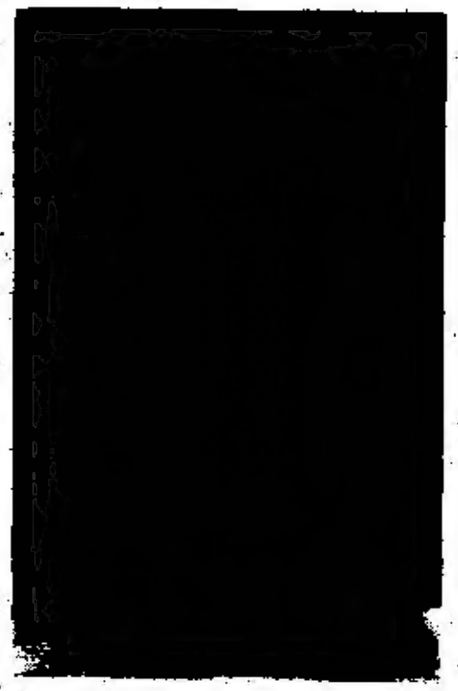

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Judith, three-year-old daughter of Mr. and Mrs. M. Pless, 15A Rusholme Drive, Toronto.
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Sheila Marilyn, right, eighteen months old, daughter of Mr. and Mrs. H. Brandes, 365 Montrose Avenue, Toronto.

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Brenda Gail, below, six months old, daughter of Mr. and Mrs. Alan Kopman, Toronto.

Leila Joyce, five years old, daughter of Mr. and Mrs. H. Brandes, 365 Montrose Avenue, Toronto.
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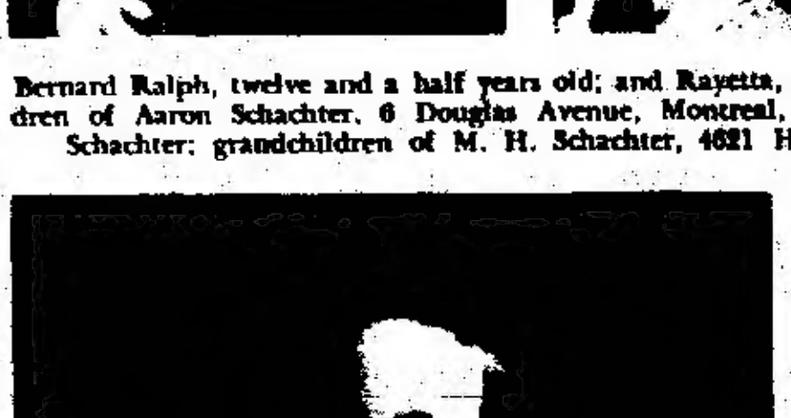

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Mr. and Mrs. Samuel Rosen, 4477 Esplanade Avenue, Montreal, who were married in Toronto on January 31st, 1892. They have five children, L. Rosen, 747a Champagneur Avenue; Mrs. I. Summerman, 887 Gilder Avenue; Mrs. B. Ciment and Mrs. M. Fenster, of Los Angeles, Cal.; H. Rosen, of Vancouver, B.C.; and seven grandchildren, Betty and Saul Rosen, Leonard and Myrna Summerman, Irwin and Miriam Ciment, and Anita Fenster.

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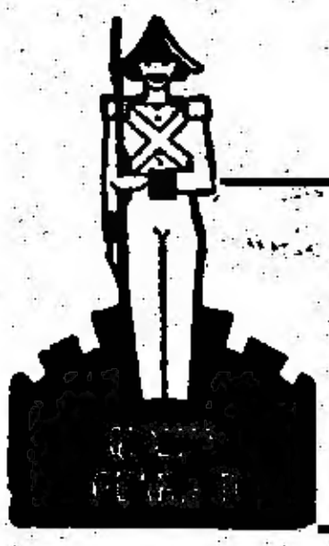

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Theresa Myrna, one year old, daughter of Mr. and Mrs. H. Weinberg, 6210 Deacon Road, Montreal; granddaughter of Mr. and Mrs. H. Hansher, 766 McEachran Avenue.
—Nekeah at Eaton's

Sharon Lynn, below, one year old, daughter of Mr. and Mrs. Harry L. Litvack, 2945 Maplewood Avenue, Montreal; granddaughter of Mr. and Mrs. Jacob Weigensberg, 5210 Durocher Avenue; and of Mr. and Mrs. Isaac Litvack, 147 Laurier Avenue West.
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Laura, five and a half years old, daughter of Mr. and Mrs. A. Wenick, 4609 Jeanne Mance Street, Montreal; granddaughter of S. Posner; and of Mrs. S. Wenick, 21 Villeneuve Street West.
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Seymour, below, two and a half years old, son of Mr. and Mrs. A. Gladman, 4635 Hutchison Street, Montreal; grandson of Mr. and Mrs. M. Gurevitch.
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Mrs. Morton Cohen, nee Celia Isaacs, daughter of Mr. and Mrs. J. M. Isaacs, formerly of Winnipeg, now of 5010 Sherbrooke Street West, Montreal. Mr. Cohen is the son of Mr. and Mrs. Harry Cohen, 4044 Van Horne Avenue.

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Joyce Shirley, daughter of Mr. and Mrs. S. Seltzer, 5410 Grovehill Place, Montreal, who graduated from Westhill High School. She is the granddaughter of Mr. and Mrs. L. Seltzer, 3469 St. Urbain Street; and of the late H. Obront, and Mrs. H. Obront, 5425 St. Urbain Street.

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Ruth, above, seventeen years old, daughter of Mr. and Mrs. Jack Stober, 5727b Esplanade Avenue, Montreal, was re-elected "Sweetheart" of Sons of Utopia Chapter 452, of A.Z.A., Junior Bnai Brith Lodge.

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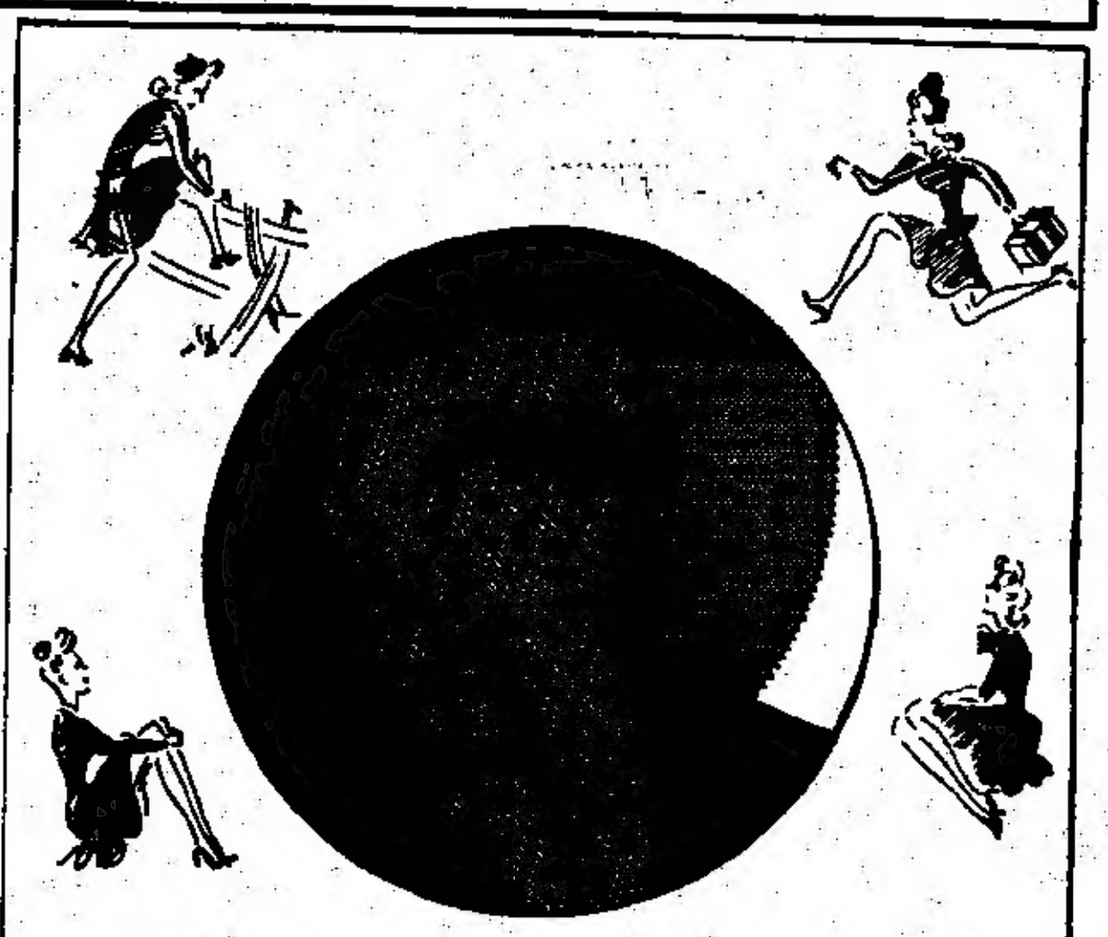

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Province of Quebec

**Department of Mines and Maritime Fisheries**

(Maritime Fisheries Service)

HON. EDGAR ROCHETTE, K.C., Minister

ARTHUR LABRIE, D.Sc., Deputy Minister

Dorothy, five years old, daughter of Mr. and Mrs. M. Rotstein, 170 Old Forest Hill Road, Toronto.

—Sylvia Schwartz

Cyril Joseph, aged one and a half years, son of Mr. and Mrs. L. Miller, of Newark, N.J.; grandson of Mr. and Mrs. I. Miller, 5152 Jeanne Mance Street, Montreal; and of Mr. and Mrs. M. Abramovitz, of St. Lin, Quebec; great-grandson of Mr. and Mrs. D. Gross, of St. Lin, Quebec.



Alice Marsha, two years old, daughter of Mr. and Mrs. H. Quint, 125 Marie Anne Street East, Montreal; granddaughter of Mr. and Mrs. J. B. Fernley, 4585 Coolbrook Avenue; and of the late Mr. and Mrs. Joseph Quint.

—Wadhwa's

Gary, ten months old, son of Mr. and Mrs. S. Levine, 2706 Boisons Avenue, Montreal; grandson of Mr. and Mrs. H. B. Herzog, 681 de l'Epee Avenue, and of Mr. and Mrs. I. Levine, 6[illegible] Marquette Street.

—W. Gordon Mill[illegible]

—Famous Studio

Faigie Langner, eleven years old, daughter of Rabbi and Mrs. S. Langner, 61 Brunswick Avenue, Toronto, and her brother, Israel Sholem, aged thirteen.

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*to our Jewish Friends*

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Left, Floyd Burton, seven years old, and Paul, three, sons of Mr. and Mrs. Max Bank, of Bronx, N.Y.; and grandsons of Mr. and Mrs. L. Solomon, of New York; and of Mr. and Mrs. A. Bank, 3492 Prudhomme Avenue, Montreal.

Right, Manuel, thirteen years old, and David, six and a half years old, sons of Mr. and Mrs. Alex Grill, 4324 Clarke Street, Montreal.

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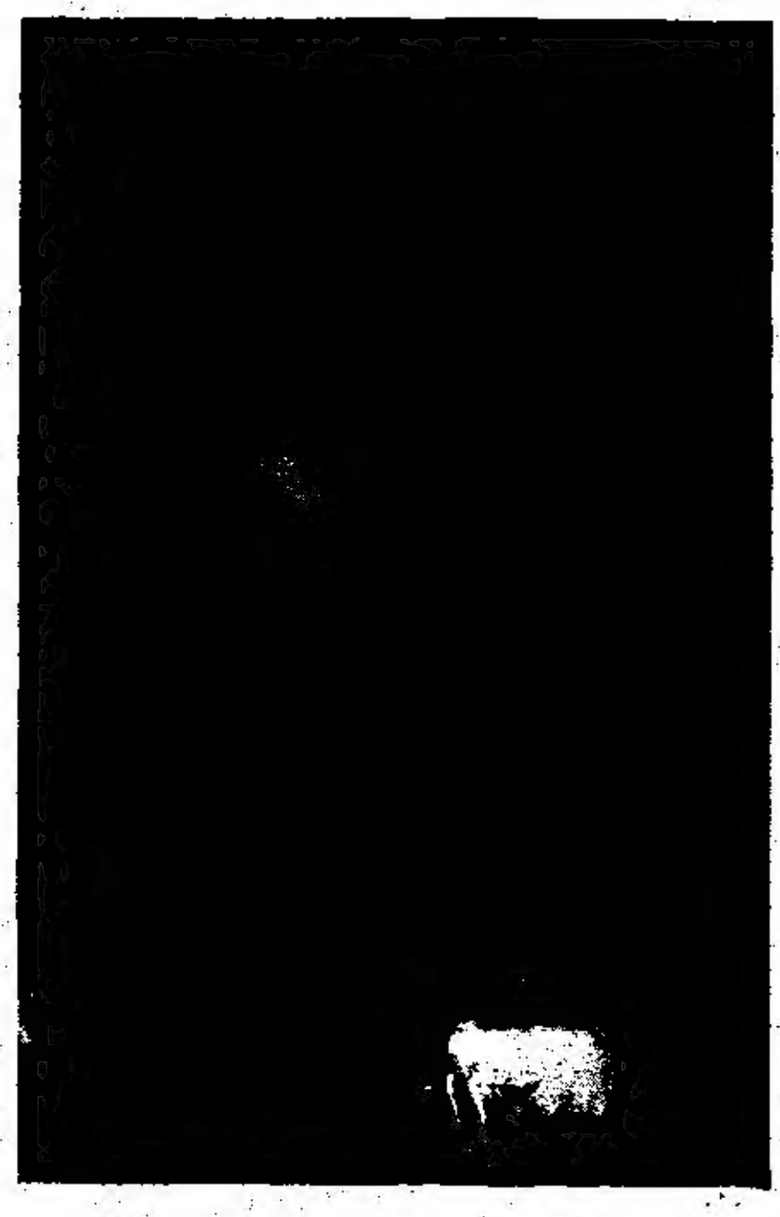

Naomi, seventeen months old, daughter of Mr. and Mrs. Hyman Cohen, 6211 Lennox Avenue, Montreal; granddaughter of Mr. and Mrs. Samuel Mendelson, 403 St. Joseph Boulevard West; and Mr. and Mrs. A. Cohen, 5623 Canterbury Avenue.
—Nakash at Eaton's

Bernard Julian, five months old, son of Mr. and Mrs. M. Rasminsky, 29 Westover Hill Road, Toronto.
—Sylvia Schwartz

*Once more, on the occasion of the great Passover Celebration, we wish our many Jewish friends*

*"The Compliments of the Season!"*

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Michael Firestone, two years old, son of Mr. and Mrs. J. Firestone, 123 Rusholme Road, Toronto.
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Shirley, four and a half years old, and Hyman, nine, chilren of Mr. and Mrs. Samuel Mestel, 5437 Park Avenue, Montreal.
—Kashtan's

Brian Howard, eighteen months old, son of Mr. and Mrs. Samuel Luftspring, Harbord Street, Toronto.

—Famous Studio

Marlene Susan, one year old, daughter of Mr. and Mrs. Gerald Margolis, 3790 St. Catherine Road, Montreal; granddaughter of Mr. and Mrs. Barnett Rabinovitch, 862 Davaar Avenue; and Mr. and Mrs. Harry Margolis, 397 St. Joseph Boulevard West.

—Society Studio


# Greetings and Best Wishes

*to our innumerable Jewish friends on the occasion of their historic Passover observance.*

*We value the privilege that is ours of serving so many Jewish homes and institutions with*

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Elaine, five years old, daughter of Mr. and Mrs. J. Kravitz, 7 Kendal Avenue, Toronto.
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Last time we mountain-climbed in Switzerland, we got pretty thirsty . . . thought: "Boy, what couldn't we do to a nice cool glass of ale!" Well, that's when we imagined for the first time what ale really *might* taste like! Imagine our surprise, on arriving in Canada some years later, to discover Labatt's actually did taste that way. "How," we asked, "have they achieved this miracle?" "No miracle, sir," was the reply. "Just the happy chance that an old English formula, London deep-well water and a family of brewers, like the Labatt's, all got together. This superb flavour, this mellow tang, was the result." "And brother, what a result!" we exclaimed, noticing how pleasantly the flavour lingered on our palate after the ale was gone.

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Pilot Officer Henry Shanfield, son of Mrs. Shanfield and the late R. Shanfield, 465 Dundas Street West, Toronto, is stationed at Penfield Ridge, N.B.
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Captain Benjamin H. Cohen, R.C.A.M.C., attached to R.A.M.C., and now serving overseas somewhere in Great Britain, is the son of Mr. and Mrs. Harry Cohen, 6 Rutherford Avenue, Hamilton, Ontario.

A.C.2 Fred Dermer, of the R.C.A.F., son of Mr. and Mrs. Nathan Dermer, 715 de l'Epee Avenue, Montreal.
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## Registration cards to be collected at death to prevent any misuse—

ALL persons throughout the province interested in the collection of death forms for the compiling of vital statistics are advised by the Quebec Government that they must, in future, collect the deceased's national registration card in each case at the same time.

Quebec, like the other Canadian provinces, has agreed to co-operate with the Federal authorities of the War Services' Department to recover all national registration certificates, or cards, after death.

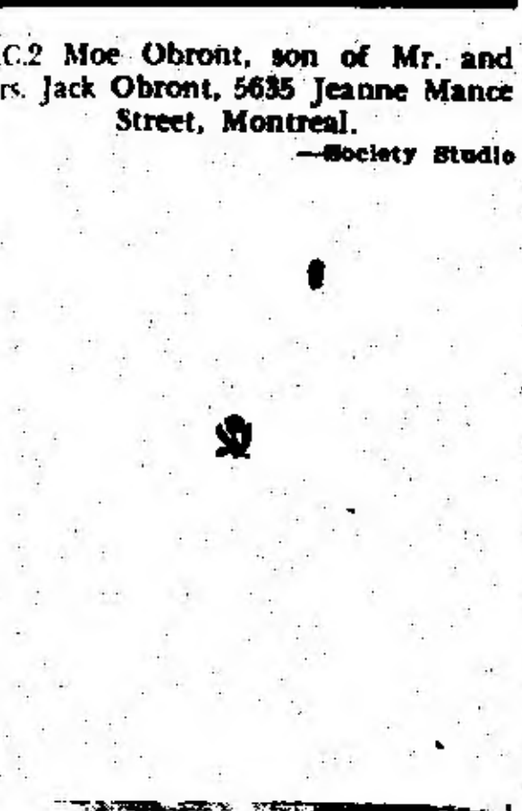
This warning is issued particularly to doctors and coroners, funeral directors, hospital authorities, municipal officials and ministers, and applies to all registration cards issued to all Canadians who were aged 16 years, or over, in August, 1940.

Burial or transportation permits will be refused the family of the deceased until the latter's registration card has been handed over, as is now required by law, it is learned and, as can be figured out, this step is being taken in order to prevent a live person from having and using a registration card belonging to one of their friends.

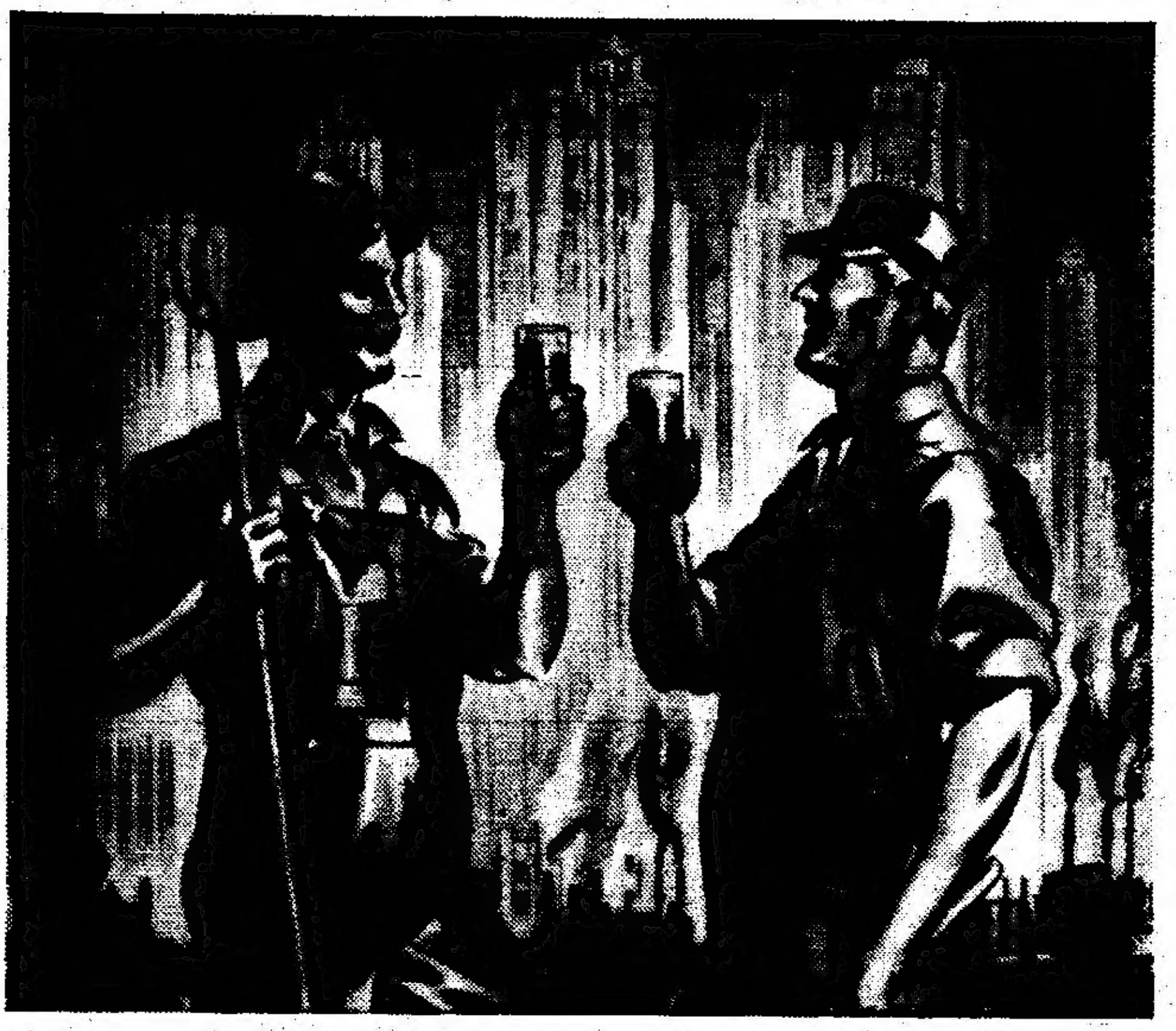
**The Department of Health and Social Welfare**

**Hon. Henri Groulx, Minister.** **Dr. Jean Gregoire, Deputy Minister.**

A.C.2 Moe Obront, son of Mr. and Mrs. Jack Obront, 5635 Jeanne Mance Street, Montreal.
—Society Studio



A.C. Nathan L. Berger, R.C.A.F., son of Mr. and Mrs. H. Berger, 5178 St. Urbain Street, Montreal
—Bernstein's




# WHEN THE DAY'S TOIL IS DONE

. . . whether a day in the field, under blazing sun, or in factory, where skill and speed count . . . whether facing the intense heat of the blast furnace or exposed to the elements . . . there comes at its close the hour of refreshment . . . so well deserved by those who build for the better Canada of to-morrow.

Tools are laid aside, toil and strain give way to relaxation —and the refreshment that is found in the glass of beer—the beverage of worker and farmer alike since time immemorial.

This is an hour well-earned—and well perpetuated, for in this beverage is a tradition that is a token of moderation, and all that labour and agriculture stand for in the community.

A toast to these two, who are the bone and sinew of our nation . . . and the true moderates of our social order.

**BREWERS INDUSTRIAL FOUNDATION OF CANADA**


## COMMENTARIES

*(Continued from Page Three)*

"During the Blitz last year a number of families got together and built air-raid shelters. Every evening the women would put on special air-raid shelter suits with slacks (and this where prior to this trousers were something worn only by men, Hollywood stars and hussies) and go down into the shelters. But the majority of people had to use the public shelters. Many thousands of them would huddle together in London's great underground railway stations. I have seen some of them there. There are triple-decker beds built against the walls. Onto these they climb, turn their backs to the passengers waiting for trains and loudly snore their defiance to the huns. Yet, in spite of the sacrifice of the much beloved English privacy, they have a spirit which must be seen to be appreciated. They get together, talk, sing, have their everlasting cup of tea and share a camaraderie which is found elsewhere only in the army.

"I have been in some of the larger cities here and seen for myself what you have read and seen in the newspapers. In some places there has been a terrific amount of damage done. One can not describe or imagine the sensation of experiencing a real air-raid. I visited one couple who live in a very nice, modern apartment house in a residential section of London. They never went into an air-raid shelter during the whole blitz but used to sit together on the floor of their

# Department of Municipal Affairs, Trade and Commerce

## *On to Victory via the Road to Economy*

THE colossal effort which our Country must put forth in the prosecution of the present war against barbarity requires the support of all those of goodwill and the collaboration of all our resources. Economy is one practical form of this goodwill: it will permit us, not only to give of our very best in the pursuit of the present war effort, but also, in the post-war period, will enable us to realize and appreciate the very considerable reserves which we will be happy to find, should economic conditions be less favorable.

ECONOMY should be put into practice in every walk of life: even the culinary department should be made to feel the effects of this beneficent effort. The conscientious housewife should be so alive to her responsibilities that she is able to appreciate the support and collaboration which the nation has the right to expect of her. Without resorting to closeness, economy should make itself felt in the use of all essential commodities. It is commonplace to repeat that we must save on Butter, Cheese, Eggs, Tea, etc. The badly administered kitchen is very often an abyss over which pour the dollars and it is therefore the duty of the housewife to prepare her menus and choose her recipes in such a manner as to really collaborate with this policy of economy which will undoubtedly assure us final victory. An educational campaign at the moment would be opportune in order to teach our children the necessity, not to deprive themselves of the necessities of life, but rather to put into practice a wise economy which would curtail a great deal of unnecessary expense and wastefulness.

In the ordering of the home, the use of tried and approved recipes is a sure step in the direction of economy; therefore in her own interest, let the byword of the housewife be: ON TO VICTORY VIA THE ROAD TO ECONOMY.

**LOUIS CODERRE, L.C.S.,**
Deputy Minister.

**Hon. OSCAR DROUIN, K.C.,**
Minister.

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small dining-room where there are no windows on the outside and hold hands. And as the planes roared overhead and the bombs screamed down they would not say anything but just increase the pressure of hand in hand. They are reluctant to talk about it. I asked them if they ever considered going to Canada (having spent a number of years there at one time). They said that they had decided to go to Canada, but not until the day that England was no longer at war. They would remain out of pure defiance to the Germans.

"I visited some people in a small place outside of London. They went to all extremes to make me comfortable. Their hospitality was unsurpassable. In a small cottage live the man, his wife, his daughter and young son. Yet all the time I was there they kept apologizing for not being able to offer me the comforts of their own home, which had been destroyed in the bombing.

"Such spirit will never be broken. It is more resolute now than ever before. The English people took all that the huns could give and won. The Jerries think twice now before they fly over here; too many of them have only one-way tickets.

"On joining the army one has to give up many things we cherish, family, friends, luxuries. At times every soldier wonders what he would be doing if he was not in the army. But there are definite compensations. You associate with a fine bunch of healthy men, the majority of whom are grand fellows. Here a man is accepted at his face value. Nobody asks the other why he joined or what he left at home. He is judged by his own actions. One man told me today that he is closer to his buddies in the army than he ever was to his own brothers. He explained this by the fact that, while he was brought up with his brothers and lived in the same house with them, in the army he sleeps, eats, works, fights and goes to entertainments with his pals. They share parcels from home and read each other portions of letters.

"There is a kind of personal satisfaction in feeling that you are doing something to help get the world out of this awful muddle.

"A medical officer of a regiment has unusual opportunities of talking to his men. I encourage all my men to visit me whenever they have an illness, real or imagined. I try to give them all the same attention that I would to a private patient. Often a man has something on his mind which he is just aching to tell to someone. Sometimes they go and talk with the padre; sometimes they come to the medical officer. You know exactly what I am trying to say because you have this experience every day as a Rabbi. Often it is sufficient just to listen sympathetically; other times you can actually help the man.

"I am the only Hebrew in my regiment. About one-third of the men are French and speak no English. Yet I am treated the same as any other officer in the regiment. There is another regiment nearby which also has a young Jewish doctor and the boys all love him. They call him "Moe", a corruption of M.O. (Medical Officer) and say that you can't beat their 'Jew doctor'. And the last two words are spoken with a feeling of warmth which is so often lacking.

"We all pray that the war will end soon and a solution will be found to the world situation. Every day we think of home and, I believe, most of us dream of Canada at night. We are well treated and comfortable enough under the circumstances. And before we come home we are going to crush Nazism so that it will never rise again. Some day, hundreds of years from now, some child at play will come across an old air-raid shelter and be told by his father that it is just the remains of a monument to man's infamy in the days when they used to fight wars.

"I hope that you and your family are well. I would like very much to hear from you. I miss the Temple. I went to Sunday School there; I was in the Wolf Cubs; I was confirmed there by you; I graduated from your school; I later taught in the Sunday School for five years; I attended services there; and many is the afternoon that I just dropped in to have a chat. I always think of it as "my Temple."

"With best regards,

"S. M."

# The German Jewish Refugees In This Period

## MANY IN ENGLAND ABSORBED BY WAR EFFORT

By Professor Norman Bentwich, Director,
Central Council For Jewish Refugees

The record of the British Government in its attitude towards the large number — nearly 90,000 — of refugees from Germany and Austria who were gathered in Great Britain at the outbreak of the war does credit to the tradition of asylum for the persecuted common to the English and American peoples. There was, indeed, one hard period during the last two years of trial and strain when, in face of imminent national peril, the authorities abandoned the principles laid down at the outbreak of hostilities of treating the refugees from Nazi oppression as "friendly aliens." At the outbreak of the war the Government appointed 100 tribunals, composed of judges and leaders of the Bar, to examine the cases of all the adult refugees and decide whether they should be regarded as loyal or as suspect. An intermediate class were left at liberty but placed under restrictions. Very few of the refugees were interned; over 60,000 were freed from the restrictions.

In the spring of 1940 the collapse of France, Holland and Belgium, and the reports of the part which had been played by Nazi agents in those countries, brought about a temporary change of feeling and policy. Under the stress of events the Government started a policy of internment of all male refugees between the age of 16 and 60 and of women who were in the intermediate category. Immediately, the liberal forces were marshalled, public opinion quickly changed, and the Government reverted steadily, after a few months, to the original principles. As a result the number of interned persons in Britain, which amounted at one time to 25,000, was reduced by September, 1941, to less than 2,000.

In the period of stress some thousands of refugees, as well as some thousands of Nazi and Fascist suspects, were transported from Britain to the Dominions of Canada and Australia. The larger number were sent to Canada and interned there. The process of release has proved more difficult for these groups, because the Governments of the Dominions, which had received them as prisoners and persons dangerous to national security, were not willing to carry out any general liberation; nor was the Government of the United States prepared to receive them as immigrants, although they had been registered as applicants for visas.

The Home Office sent out representatives to arrange for the return to Britain of those who came within the categories of release that had been laid down, and over 1,500 have been brought back in these conditions and set free.

The Government, since the outbreak of the war, has manifested its sympathy for the refugees not only by policy, but by practical measures. It was realised, early in the war, that it would no longer be possible for the refugee organisations, Jewish and non-Jewish, to maintain the burden of supporting the thousands in need of help. They had carried that burden willingly since 1933, and had raised several millions of pounds among the Jewish and general community. After the Nazi pogroms of November, 1938, the Council for German Jewry obtained contributions of a further three-quarters of a million pounds; and an appeal sponsored by Lord Baldwin and "The Times" brought

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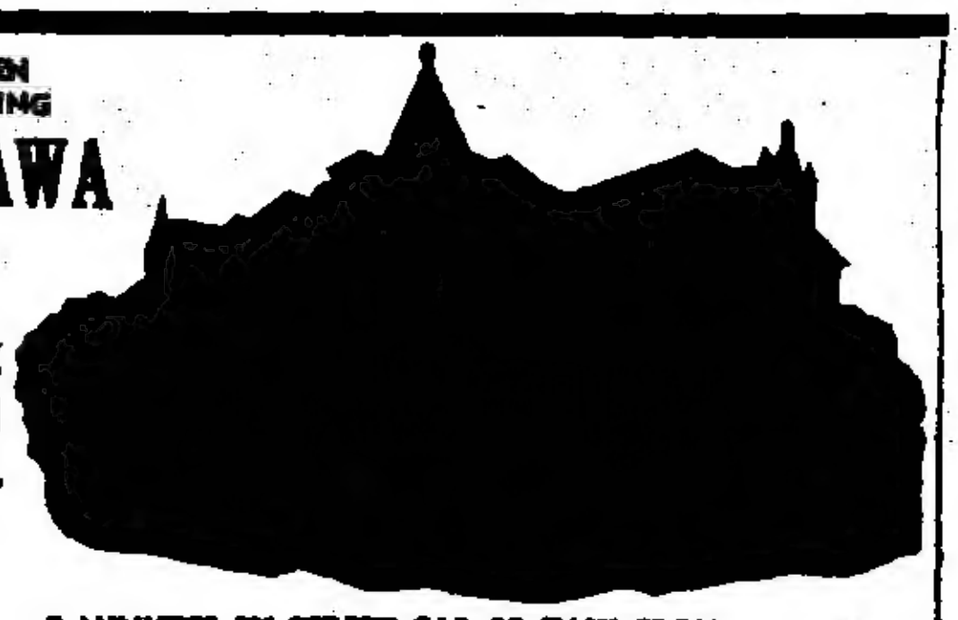

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WE EXTEND TO OUR MANY FRIENDS IN THE JEWISH COMMUNITY HEARTIEST GOOD WISHES ON THE OCCASION OF PASSOVER

a response of over half a million pounds from the British public. But those sums proved inadequate for the needs of an indefinite maintenance of some thousands of men, women and children who were not absorbed in work, had not any means of their own, and had no friends to support them.

The Government, at the end of 1939, undertook to make a grant to the refugee bodies of a substantial part of the maintenance of the refugees in England, provided that the organisations on their part would make a further effort to raise funds. The Jewish body issued an appeal at the beginning of 1940, and raised a sum of £350,000. The Christian bodies also launched an appeal, with a substantial response.

The Government grant was expended under the direction of a Central Committee of which Sir Herbert Emerson, the High Commissioner for Refugees, was chairman. The administration remained in the hands of the Refugee Councils. The policy of general internment aggravated the burden because of the number of fresh persons, particularly women, thrown upon the help of the organisations owing to the arrest of the male breadwinner.

The Government then revised its condition of help. As from the last quarter of 1940, it undertook to make a financial contribution during the war of the whole amount paid for the maintenance of refugees, at the rates paid to the unemployed in England, and three-quarters of the expenditure on administration, welfare work and emigration. The total assistance from the Government during the period till June, 1941, was £770,000; the refugee bodies during the same time spent out of their funds about £350,000. The amount of financial help is being steadily reduced.

While the number of persons assisted by the Central Committee averaged 10,000 in 1940, and the persons aided by the Assistance Board in the latter part of 1940 averaged 1,700, the figures for the second quarter in 1941 fell to 7,500 and 300 respectively.

During this year there has been a steady and increasing absorption of the able-bodied refugees, men and women, in all kinds of war work. The number of employment permits given has risen to about 3,500 a month. An international labour office was set up at the end of 1940 under the Ministry of Labour, to assist the absorption of aliens in the war effort. And in August the Government instituted a general registration of aliens with a view to their employment.

Enlistment in the Auxiliary Military Pioneer Corps was opened to friendly aliens, and now 5,000 refugees are enrolled. Some of the early companies went overseas to France and did very good service. Others have done equally good service in all parts of England.

There has also been a steady absorption of those who had professional and intellectual qualifications. Of the 1,500 refugee doctors more than half are engaged in hospitals and research institutes; nearly an equal number of men distinguished in science are in the national service; over 100 eminent men of arts and letters are exercising their talents; and 700 who were expert in agriculture are helping in the campaign for greater food production.

Lastly, Jewish refugees from Germany are playing an important part in the intellectual and spiritual life of the Jewish community. They bring with them everywhere eagerness for study of both Jewish and general subjects. They established a camp university in the camp in Kent, and when they were interned in the Isle of Man they contrived to continue that activity. In London they have founded an Institute of Jewish Learning. Some among them, also, who had a deep spiritual stirring, both rabbis and laymen, are prominent in religious movements of the community.

The record of the two years is a tribute equally to the voluntary

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bodies, to the British Government and to the British people, who have combined to tackle the problem with understanding and with sympathy.

## THE ALMIGHTY'S DEFENDER

*(Continued from Page Forty-Eight)*

were heard, he strengthened himself and came to Shul. He sat in his pew, wrapped round in his old *tallith*, his face pale and his eyes filled with an expression of deep sorrow. After the reading of the Scroll the congregation waited for him to ascend his pulpit and begin his sermon—first, as usual, with some quotation from the holy scriptures and then on more material matters. On this occasion, however, the Rabbi remained seated. A few minutes went by, but Reb Jonah did not stir—and the *chazan* began the *kaddish* prior to the *musaph* service.

Several weeks passed in this manner. No word left Reb Jonah's lips. His congregation placed various interpretations upon his taciturnity. Some said he was too weak to speak; others, that he could not summon sufficient courage to raise his voice in the face of such terrible onslaught on his people.

And then, unexpectedly, on a Sabbath after a week of the most terrible pogroms that had yet taken place, when the *chazan* was about to commence the *musaph* service, thinking that the Rabbi would remain silent as on the previous Sabbaths, Reb Jonah arose, and with bowed back and painstaking paces, shuffled across to his pulpit. Slowly he ascended the pulpit, stretched himself to his full height, gazed sorrowfully at the faces of the worshippers, then opened the *chumisch*, from which he was wont to quote his opening text. But on this occasion he did not speak from the text. He extracted a front sheet of a Yiddish newspaper and spread it out on the desk of the pulpit.

For a few moments he remained silent, his face pale and expressionless; only his eyes stared contemplatively from beneath his bushy eyebrows. The congregation stood with bated breath, speculating on the Rabbi's utterances after his long silence. Reb Jonah gazed up to heaven, and with voice reminiscent of the glorious days of the past, exclaimed:

"Almighty God, my whole life has been devoted to justifying Your deeds before Israel. All my life I have tried to vindicate You from any share in Israel's suffering . . . I cannot any longer, O God. I cannot any longer . . . Gaze down from heaven and see . . ."

And Reb Jonah covered his face with his hands and sobbed like a child, and his bitter tears fell upon the newspaper and flowed round the tales of Jewish suicides, murders and pogroms.

A few worshippers hastily ascended the pulpit, intending to assist the Rabbi return to his seat; but the Rabbi stayed them with a wave of his hand. Again he straightened himself and this time he gazed accusingly not upwards, but directly at his congregants.

"And yet we are the guilty ones," he thundered. "It is a thousand times better that we should be guilty and, far be it, be destroyed, if so be His will, than He should be in the wrong. It is bad with Him, but far worse would it be without Him. God is just and his judgment is just. *We* are a sinning people—we Jews."

(This story appeared in The Zionist Record.)

## THE PASSOVER MAGICIAN

*(Continued from Page Fifteen)*

of red, sparkling wine and new glasses. In another moment several matzos arranged themselves neatly upon the cloth. In short, nothing that goes to make the Seder complete, and cheerful was lacking, not even the gold-edged Haggadas.

Then at last Rivkah Belle and Chayim became conscious of their own presence in the room. Rivkah was the first to recover, and she gently nudged her husband and asked him his opinion on the matter.

But Chayim didn't know what to answer. She thereupon suggested that he might go to the rabbi and ask him whether they were permitted to partake of such a strange meal. Chayim thought it was a good plan. But he answered that he could not leave her alone with a mysterious visitor. And so they decided to go to the rabbi together and leave the stranger in the house.

The rabbi's advice was very sound. He explained that whatever had come into being through magic was only visionary and therefore unreal. Therefore, he ordered them to return home and prove for themselves whether the Seder was real or imaginary. If the matzos could be broken, if the wine could be poured out and drunk, and if the Seder couches felt soft and comfortable — everything was real and good.

The pair returned home elated. When they entered they did not find the stranger, but the Seder stood there ready for them. They found the pillows were real and soft, the wine could actually be poured and drunk, and the matzos broken and eaten. Then they understood that the miracle man was none other than Elijah the Prophet, who had thus come to change their sorrow into joy, their gloom into bright happiness.

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# Perez Smolenskin, Pioneer Of The Hebrew Renaissance

**By Dr. Simon Bernstein, National Committee For Jewish Book Week**

Within Perez Smolenskin's life span (1842-1885) a spiritual revolution was wrought in the life of East European Jewry, and it was Smolenskin, the imaginative novelist, the fearless publicist and the bold and indomitable champion of the Hebrew renaissance, who gave the impetus and indicated the direction of this revolution. Its effect is a dominant and decisive factor in the life of Jewry in 1942.

When he established, for the propagation of his new approach to our people's problems, a Hebrew journal which soon gained world wide influence, he significantly — and prophetically—named it "Ha'Shachar" (The Dawn). The dawn of the new era in Hebrew letters as well as in Jewish culture and political orientation shone from the pages of his "Ha-'Shachar" and the imaginative — but often so realistic — novels without which the cultural and spiritual picture of the preceding Jewish generation can hardly be visualized.

Smolenskin was indeed the father of modern Hebrew literature. His appearance signalized the demise of the "Haskalah" trend in Hebrew letters which was strongly tinged by an assimilationist outlook which had as its purpose adjustment to existing "enlightenment" without due regard to the national and cultural values of the Jewish masses. Smolenskin performed for East European Jewry of his generation the mighty task of "re-evaluating all values". But Smolenskin's contribution was not limited to the field of letters. His full stature — comparable, in a sense, to that of Mazzini — may properly be measured in the light of the action which he inspired. In a true sense, Smolenskin was the pioneer and creator of the romantic epoch of Jewry's modern national movement.

The second half of the 19th century witnessed the seeming triumph of Jewish assimilationism. On the one hand the influence of German Jewry, following in the footsteps of Moses Mendelsohn, spread far and wide and penetrated into the Jewish communities of Poland, the Ukraine and White Russia. It preached the doctrine that the Jewish people had long ago lost its national identity and is no more than a religious community, Jews of each country being nationals (in each case one hundred per cent identification with the ethnic and political entity) "of Mosaic persuasion".

On the other hand, under the influence of the "liberalism" of Alexander II, Czar of all the Russias and emancipator of the serfs, the desire of Russian Jewry for "emancipation" stimulated assimilationist tendencies which found expression in religious and cultural escapism. Even the Hebrew Haskalah literature stood under the influence of this trend and acted as advocate. There was, however, a third factor which affected the situation powerfully.

The so-called "fanatic" masses of Jewry in Eastern Europe rejected all modern tendencies and all the lures of modern education preferring, as it were, to remain physically and spiritually within the walls of the ghetto. The rift between the intellectuals and the mass of Jewry represented an unbreachable chasm. The movement for a Hebrew renaissance and national rebirth, as envisioned and preached by Perez Smolenskin, filled the gap. The fiery and inspiring figure of Perez Smolen-

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skin thus became a factor of great historic significance long before the Jewish world heard the names of Theodor Herzl or even Leon Pinsker.

Born on February 25th, 1842, at Monastyrshina, province of Mogilef, Russia, Perez was the son of poor parents. His father was a Hebrew teacher and a cantor in the small community in which Jewish life was as placid and unruffled as the "life" of the hundreds of similar ghetto-like communities in the Russian Pale of Settlement. He spent his early years in the study of the Bible and the Talmud in the Yeshivoth and Houses of Prayer. His environment was that of the Chassidim of the Lebovitcher Rebbe. As a mere lad, he qualified as a Shochet.

Soon, however, his restless temperament and his burning desire for a secular education lifted him out of his environment and set him on the road to the metropolitan centers, to a life of wandering, suffering but studying, and achieving those things to which he had dedicated himself. In 1860 he found his way to Odessa where he acquired a thorough knowledge of Russian, German and French, and made his debut in the field of Hebrew letters by his contributions to the then all-powerful Hebrew daily, "Ha'Melliz". He sensed the power of his pen, and, equipped with this only weapon, he launched the battle of his life, mercilessly and relentlessly, against Jewish assimilationism in the East as well as in the West of Europe.

A.C.1 Louis Bloomfield, R.C.A.F., son of Jack Bloomfield, 1620 Van Horne Avenue, Montreal, and the late Mrs. Bloomfield.
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He called into life a movement under the name and slogan of "Am Olam" (The Eternal People) into which he sought to enlist the Jewish youth of his generation in order to imbue it with a feeling of national self-respect and faith in the creative forces of its people. Smolenskin captured the imagination of the Jewish youth in the Yeshivoth and houses of prayer and study in Poland, in Galicia, in White Russia and in Rumania. Soon he became a living legendary figure whose words, printed or uttered from the platform, caused a transformation in the minds and feelings of many.

Reuben Brainin, Smolenskin's biographer, quotes the statement of many Rabbis and community leaders of that day to the effect that because of Smolenskin's writings they could not "recognize the young man" whom they had reared. An incident which occurred in a public debate with a prominent leader of the Russian Jewish intelligentzia made a profound impression throughout the Pale of Settlement. The assimilationist contended that the "mission" of Jewry was to spread the Messianic thought among the

A.C.1 Theodore Vechsler, son of Mr. and Mrs. H. Vechsler, 746a Querbes Avenue, Montreal.
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peoples of the world. To which Smolenskin exclaimed: "The Messianic promise will be realized only when the Jewish people will remain its political and national independence in Eretz Israel!"

Such daring words had not been heard in Eastern Europe before.

On the international political arena events of great moment were occurring. The Slavic peoples who had been suffering under the Turkish yoke for centuries, began to stir. The Bulgars, the Rumanians, the Serbs, the Montonegrans, sought their national freedom. "Justice for the small peoples!" was a call which found a warm echo among the Russian intelligentzia. It became indeed a program which, under the leadership of Benjamin Disraeli (Lord Beaconsfield), was enacted into international law at the Berlin Congress of 1878.

"Are Jews inferior to the Serbs or the Montonegrans?" Smolenskin asked of himself and of his audiences. Righteous indignation consumed his heart. A burning desire for the vindication of his people and the restoration of its dignity overwhelmed him. He recognized that the atmosphere of Czarist Russia was too oppressive for the thoughts and aspirations that lived within him. He moved to Vienna and in 1868 began the publication of his "Ha'Shachar" which sounded the clarion call for the new dawn.

In 1881 Smolenskin, already sick with tuberculosis of the throat — a malady which he acquired as a result of his oratorical exertions — returned to Russia to witness the triumph of his cause. Under the impact of the events the Jewish academic youth embraced the doctrine of national emancipation, as expressed by the Chovevei Zion movement, for which Smolenskin lived, wrote and fought. He was given a rousing reception in Moscow and in St. Petersburg where the first steps for the organization of Russian Jewry in the interests of Zionism were being taken.

Encouraged by the signs of the time, Smolenskin, despite his constantly weakening health, undertook the organization of mass action for the establishment of Jewish colonies in Palestine. He drew his pen-sword against the philanthropic societies of his age, headed by the Alliance Israelite Universelle, which refused to send to Palestine the Russian Jews fleeing from the pogroms of the Czarist government. In the midst of the struggle, at the premature age of 43, he died, a figure unforgettable for his creative originality and daring championship of his people's cause.

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# The Reconstructionist Viewpoint

## CHANGING JEWISH USAGE

By Samuel Dinin, Associate Editor,
The Reconstructionist

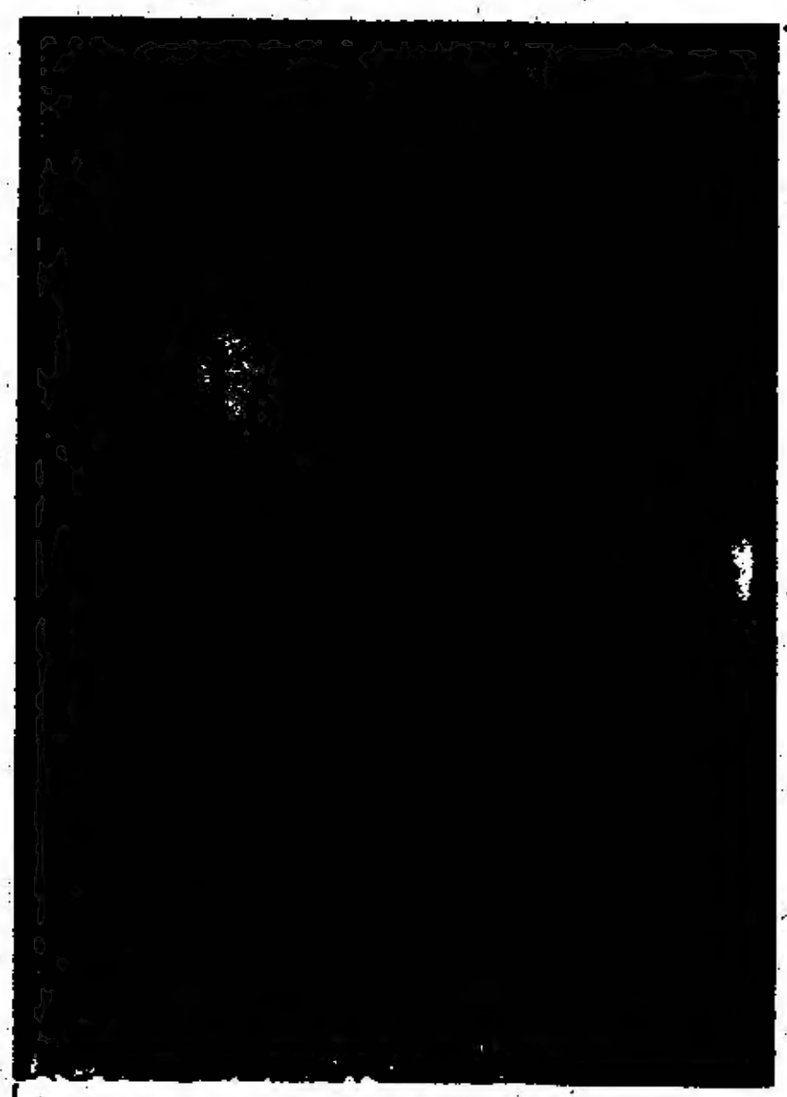
The Passover season suggests reflection on the Haggadah. The Reconstructionists have just released a revised edition of the New Haggadah, which first saw the light last year, but which, it may be recalled, created such a storm upon its appearance. It is not my intention to talk about the New Haggadah, or to call its merits or demerits to your attention. What interests me is the reaction of people in certain circles to the particular changes in the Hagaddah and to changes in Jewish usage in general. The same reactions were evident earlier this year, when the Reconstructionist magazine printed a series of articles proposing a new Guide for Jewish Ritual Usage. To change or not to change seems to be a question which confuses and disturbs many Jews. It is a question which is likely to be raised frequently in the future, and it is time we clarified our notions about it.

I do not propose to discuss the attitude of those who evince little interest in Jewish life and have long discarded every mode of Jewish religious behavior. To such Jews the whole question seems superfluous. Nor do I intend to discuss here the attitude of those who feel the need for change in Jewish usage, but who may differ in their views as to the needs of relevance or desirability of certain specific changes or even of certain declarations of principles. What I should like to examine is the attitude of those who, from differing motives, oppose any and all changes.

Hardest to understand is the attitude of certain secularists both in Yiddish radical circles and in Zionist circles. In their own personal behavior they have long ceased observing the Sabbath or the holy days or the dietary laws. In fact many of them may be atheists or indifferent to religion. But any attempt to introduce changes in Jewish usage finds them clamoring in opposition. "We may not be religious," seems to be their attitude, "but if we were, the old-fashioned religion would be good enough for us." They seem to feel that religion is a matter of the emotions and of belief and not of the mind and of reason, and that you are either religious or not. If you are religious and a devout believer, then why change? They tend to regard all reformers as insincere and even hypocritical. What they demand is that one be religious in the old-fashioned way or not at all. This attitude is quite typical; even apostates like Heine in days gone by had the same reaction. It is unnecessary to take too seriously the querulous croakings of this group of Jews. It would be as easy for us who do not see how Judaism can survive without religion, to question the sincerity of the Jewishness of these individuals, who remain secularist though Jewish. But though we differ from such Jews, we do not question the sincerity or honesty of their convictions.

It is easiest to understand the attitude of Orthodox die-hards who believe in the literal revelation of the Torah and in the immutability and eternality of Jewish tradition. From their point of view there is nothing wrong with Passover or the Haggadah. It is the times which are out of joint, and the times must adjust themselves to Jewish tradition, and not Jewish tradition to the times. The New Haggadah and the proposed Guide for Jewish Usage were not meant for these in the first place, but rather for those who can not find satisfaction in the existing Haggadah and in existing patterns of Jewish behavior. The opposition of the Orthodox was thus taken for granted and discounted in advance.

In between these two groups are two other groups, mostly in Conservative ranks, whose opposition is the more serious, because of the sweet obstinacy of their position, and the persuasive reasonableness of their arguments. There are those who in their personal behavior are far from strictly Orthodox, even as Orthodoxy goes today. You would expect them to be sympathetic to and to welcome changes. Many of them often complain about the drabness of the religious service, and, in many ways, give indication of being not inimical to innovations. And yet the moment a New Haggadah is published, or any change proposed, you find them muttering angrily and prophesying doom and destruction for American Judaism. When you begin to argue with them about this or that change, each change is opposed, sometimes on serious and often on slight grounds. In the end it dawns upon you that it is not this or that change which is opposed; they are opposed to all changes. True, they say the ignorance and indifference of the masses is frightening; true the traditional religion has lost its hold on great



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masses of our people; true something has to be done. But changes, major or minor, will not bring the Jews back to any kind of Jewish religious behavior. When they are asked what they would do, what program they have to offer, no satisfactory reply is forthcoming. Then why this muttering against those who have a program and who want to do something to revive the dry bones of American Israel?

Finally, there is the group which represents more or less the official attitude of the conservative rabbinate. This group does not question the sincerity of those who would introduce innovations designed to revitalize Jewish life. They, too, are conscious of the grave problem facing Jewish religious leadership. They too feel the need for adjusting the Jewish religion to modern life. But still they are opposed to change at this time for some or all of the following reasons. We are living in an age of transition, they say. Modern life is making great inroads on Jewish life, segmentizing and fragmentizing the people and the culture that once were one and uniform. In such an age the battlecry must be conservation and not change; for Jewish life has little enough left which is within its jurisdiction and under its control.

Private Sol. Silver, son of Mr. and Mrs. S. Silver, 644 Wiseman Avenue, Montreal.

—Charlab

Then again, change must be orderly and in accordance with the traditional rules of interpretation. We must wait a time when a rabbinic synod, commanding the respect of all groups, will be able to resume the traditional functions of legislation and interpretation as practiced by rabbis and courts in emancipation days.

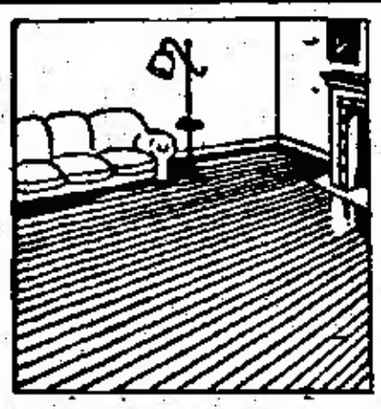
This group, however, gives a peculiar twist to a dictum of Zechriah Frankel's that the generality of the people in the long run determines whether a usage is to be sanctioned or abrogated. In Frankel's dictum there is a profound truth. But one of the Conservative rabbis interprets it thus. The only "good" revolution, he says, is a successful revolution; that is, only after it works historically can it be called successful. As regards change, therfore, we must be like Eliezer in the biblical story, who had to get a sign from God to see what malden he choose for Isaac. The implication is that we must sit back and let life make its changes. Only when the people has abrogated a custom, or only when a new custom has become general, should the rabbinic authorities decree abrogation or sanction, as the case may be. This is what happens in law in general and what has happened in Jewish law time and again.

Were we to follow the logic of the position, we should not make any changes in usage. And, indeed, this group makes no changes, for there is a fallacy in the position. First of all, no serious attempt is being made to find out to what extent traditional usages have been abrogated in practice by the vast majority of our people, and to what extent new usages have sprung up. We pronounce a principle and then close our eyes to the actual situation, afraid to act upon it. Then again, if we sit by and wait for a sign from God, we are depriving ourselves of participation in the shaping of Jewish life. If we believe certain usages should be abolished or certain new usages introduced, we too should be permitted to try them, to fight for them, to win over the people to our views. We should not let environmental forces or inertia or ignorance or fear decide for us what shall and what shall not survive in Jewish life.

The New Haggadah has not been offered as another fixed order of Passover Service; the new Guide is not being promulgated as another divine Torah. They are put forth as tentative and experimental suggestions. It is hoped that they will receive long and thorough discussion and wide usage on the part of many individuals and communities. We, too, recognize that only as they satisfy the needs of the generality of the Jewish people, will they gain wide acceptance. We offer them in the hope

Private Edward S. Cohen, of the R.C.O.C., son of Mr. and Mrs. Harry Cohen.

—Charlab



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# MARRIAGES

### Teblum-Chawkin

The marriage of Sylvia Tibby, daughter of Mrs. Sarah Chawkin and the late Kopel Chawkin, to Sol., son of Mr. and Mrs. R. Teblum, was solemnized on Sunday, March 22nd, at half past two o'clock in the Queen's Hotel, Rev. Charles Bender officiating. "Because" was sung by Joseph Spector. The aisle was decorated with white ribbons and ferns, standards of Spring flowers, and candelabra decorated the canopy. The bride was given in marriage by her mother and brother, A.C.2 Mickey Chawkin, of the R.C.A.F. She wore a Queen Anne gown of white brocaded faille with long, tight-fitted sleeves and a long train. Her hip-length veil of net was held by a Queen Anne cap and she had a string of pearls, the gift of the groom, and carried a cascade bouquet of Calla lilies and streamers of lilies of the valley. Miss Miriam Caplan was maid of honor in a rosewood chiffon gown and a large, pale blue mohair hat, and carried a large nosegay of mixed pink and blue flowers. Morris Teblum, brother of the groom, acted as best man. The bride's mother received in a turquoise blue crepe gown, and a hat to match, and a corsage of orchids. The groom's mother wore light blue crepe, and hat to match, and a corsage of orchids. A luncheon for about two hundred guests followed the ceremony. Going away the bride travelled in a black wool suit trimmed with Persian lamb, matching hat and corsage of white orchids. Out-of-town guests included N. Teblum, Miss Goldie Teblum, Mr. and Mrs. H. Teblum, Mr. and Mrs. H. Epstein, M. Sokoloff and son, Joseph, Mr. and Mrs. H. Schultz, Mrs. H. Teblum, Mr. and Mrs. L. Aronovitch and daughter, Shirley, and son, George, of Philadelphia, Pa.; Mr. and Mrs. I. L. Aaron, of Ottawa; Private Moe Caplan and Mrs. Harry Rosen, of Kingston, Ontario.

### Broodney-Lazare

The marriage of Lillian Binnie, daughter of Mr. and Mrs. Abraham Lazare, Van Horne Avenue, to Louis, son of Mrs. A. Broodney and the late A. Broodney, was solemnized on Sunday, March 1st, at half past twelve o'clock at the Queen's Hotel, Rev. Dr. H. Abramowitz officiating, assisted by Rev. J. Kravitz. Miss Bess Lazare, sister of the bride, was maid of honor, and Harry Broodney, brother of the groom, was best man. Luncheon was served.

### Dalfen-Hittner

The marriage of Miss Honnie Hittner, youngest daughter of Mr. and Mrs. I. Hittner, and Berl Dalfen, of Sydney, N.S., son of Mr. and Mrs. E. Dalfen, was solemnized on Tuesday, March 24th, at Bnai Jacob Synagogue. Rabbi M. Wachtfogel, Rev. J. Kravitz and Rev. F. Schlepack officiating. "Because" was sung during the ceremony. Standards of Spring flowers and white satin ribbon decorated the aisle and palms and ferns were used to decorate the canopy. The bride was given away by her father. Her white brocaded satin gown had a very full skirt and high neckline, and a long train, her veil of tulle illusion was made into a halo crown, and she carried a sheath of Cal'a lilies. Mrs. T. E. Berish, sister of the bride, was matron of honor in a pale blue crepe dress with hat and shoulder-length veil to match, and carried a bouquet of Talisman roses. The best man was T. E. Berish. The bridesmaids were Misses Norma and Marylin Krakower, cousins of the bride. Misses Hilda Dalfen and Grace Lapin, all dressed in pastel-shaded gowns, with accessories to match, and carrying nosegays of mixed flowers. The ushers were Saul Hittner, brother of the bride, and David, Louis and Saul Krakower, cousins of the bride. The groom was attended by his brother and sister-in-law, Mr. and Mrs. Max Dalfen, of New Glasgow, N.S., the latter in a rose-colored sheer gown with a brocaded jacket and accessories to match, and a corsage of Talisman roses. The bride's mother was in a black crepe gown with pink embroidery and matching accessories, and a corsage of pink roses. Mrs. C. Krakower, grandmother of the bride, wore a black crepe gown with hat to match, and a corsage of American Beauty roses. Arthur Dalfen, nephew of the groom, was ring-bearer. Dinner and reception followed for about one hundred and fifty guests. Mr. and Mrs. Berl Dalfen will live in Sydney, N.S.

### Browman-Rosen

The marriage of Edith, daughter of Mr. and Mrs. M. Rosen, 779 de l'Epee Avenue, to Irving, son of Mr. and Mrs. M. Browman, 3500 Atwater Avenue, took place on March 1st, at Shaar Hashomayim Synagogue, Dr. Rev. H. Abramowitz officiating. Given in marriage by her parents, the bride wore a two piece dusty pink crepe afternoon dress, large halo hat of the same color with shoulder length veil, grey accessories, and a corsage of orchids. The best man was Philip Rosen, brother of the bride. Reception for the immediate family followed at the Mount Royal Hotel.

### Pepper-Costiner

The marriage of Tauba, daughter of Mr. and Mrs. J. Costiner, and Jack, son of Mr. and Mrs. W. Pepper, was solemnized on Sunday, March 8th, Rabbi H. Rothblatt officiating. Given in marriage by her parents, the bride wore a light blue sheer afternoon dress.

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and a matching colored hat with a shoulder-length veil, and carried a prayer book covered with white roses and sweetpeas. The matron of honor was her sister, Mrs. W. Stein, in a rosewood crepe dress, hat to match, and corsage of blue irises. Harry Pepper was best man for his brother. Supper followed. The couple left on their honeymoon to Toronto.

### Nagley-Kofman

The marriage of Sonia Gloria, daughter of Mr. and Mrs. Leon Kofman, Botrel Avenue, and Sergeant Pilot A. Harold Nagley, of the R.A.F., son of Mr. and Mrs. George Nagley, Summerhill Avenue, took place on Sunday, March 29th, at two o'clock in the Queen's Hotel, Rev. Dr. Harry J. Stern, of Temple Emanu-El, officiating. Spring flowers formed the decorations. Given in marriage by her father, the bride was attended by the bridegroom's sister, Mrs. S. Marcus, and by her sister, Miss Beryl Kofman, as bridesmaid. Sydney Nagley acted as best man, and the ushers were Sol. Marcus and Albert Nagley. The bride wore a gown of white taffeta in directoire style, with a princess fitted jacket having a small flared peplum effect, and carried a muff of the same material covered with orchids. Mrs. Marcus was gowned in a colorful printed crepe gown with a sunburst pleated skirt, accessories to tone, and a corsage of sweetpeas. Miss Kofman wore a turquoise taffeta gown with bouffant skirt, harmonizing accessories, and a corsage of pastel sweetpeas. Mrs. Kofman, mother of the bride, was in teal blue, trimmed with small black beads and an accordian-pleated skirt, accessories to tone, and corsage of Johanna Hill roses. Mrs. Nagley, mother of the bridegroom, was dressed in printed chiffon, with harmonizing accessories, and a corsage of gardenias. A reception followed for about seventy five guests. There was music during dinner and for dancing. Moving pictures were taken throughout. Out-of-town guests at the wedding included Mrs. I. Cohen, of St. John, N.B.; and Mr. and Mrs. S. Nagley, of Toronto. The couple left on their honeymoon to the Laurentian Mountains and will live in Charlottetown, P.E.I.

### Peterson-Levinoff

The marriage of Eleanor Esther, only daughter of Mr. and Mrs. H. M. Levinoff, to Gerald J. Peterson, only son of Mr. and Mrs. J. Peterson, took place on Sunday, March 15th, at Adath Israel Synagogue, Rabbi Charles Bender officiating. During the signing of the register, Mrs. Thomas Adler sang "Because". Spring flowers were used to decorate the synagogue. The bride was given in marriage by her father. Her gown was of white bridal rose embossed sheer over white satin with shirred, torso-length bodice, sweetheart neckline and long sleeves outlined with crystal pleating, her bouffant skirt ending in a train. She had a sweetheart headdress with a full-length veil caught with orange blossoms, and carried a prayer book with a shower of white carnations. The bride was attended by her cousin, Mrs. Brahm Cohen, as matron of honor, was gowned in lilac colored satin with overskirt of embroidered net, and a matching Dutch headdress, and carried a cascade bouquet of pink carnations. Miss Gladys Yancovitch, senior bridesmaid, wore a blush-pink lace and net bouffant gown, and a sweetheart halo of pleated net with a matching veil, and carried a nosegay of rose carnations and irises. The junior bridesmaid, Brenda Feldman, cousin of the bride, wore a blue taffeta dress in the Southern belle style with shirred bodice and bouffant skirt caught up with rosebuds showing a pink pleated petticoat. Ethel Charow, cousin of the bridegroom, as second junior bridesmaid wore a carnation pink

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taffeta dress with fitted bodice and bouffant skirt, her draped sash caught in a large bow at the back Both girls had pleated halo headdresses with matching veils and carried nosegays of carnations and irises. Mrs. Levinoff, the bride's mother, wore a gown of blue novelty sheer fashioned on long lines, with diamond-shaped neckline, and a hat of blue corded silk with veil and gloves of tea-rose, and corsage of carnations. Mrs. Peterson, mother of the bridegroom, wore a gown of aqua-marine blue moss crepe embroidered with seed pearls, matching hat, and corsage of rose carnations. Samuel Levinoff, brother of the bride, acted as best man. The ushers were Brahm Cohen, Harvey Etzin, Harvey Feldman, and Jack Zack. A dinner and reception followed the ceremony. Later the bride and groom left for the Laurentians, the bride travelling in a green wool suit with mink trimming, brown top coat and accessories to match. Out-of-town guests included Mrs. A. Travin and Mrs. I. Finkelstein, of New York; Mr. and Mrs. M. Halpern, Mrs. B. Nichols and Miss Hilda Nichols, of Toronto; Mr. and Mrs. Benjamin Goldfield, Misses Esther and Sybil Goldfield, Mr. and Mrs. A Goldfield, Mrs. P. Klein, Mrs. M Goldfield, Misses Ethel, Bertha, and Lily Bessin, Dr. and Mrs. N. Schecter, Mr. and Mrs. G. Guttman, all of Ottawa; H. Bessin, of Winchester, Ontario; and Mr. and Mrs. P. Abugov, of Cornwall, Ontario.

# APPROACHING MARRIAGES

The approaching marriage of Grace Bernice, daughter of Mrs. Vineberg, and the late S. L. Vineberg, to Samuel S. Lerner, son of Saul Lerner and the late Mrs. Lerner, takes place on Thursday, April 16th, at the home of the bride's brother-in-law and sister, Mr .and Mrs. Cecil Usher, Brodeur Avenue, with Rev. Dr. H. Abramowitz officiating.

# ENGAGEMENTS

Mr. and Mrs. Samuel Solomon, Brillon Avenue, announce the engagement of their daughter, Mildred, to Jack Soroka, son of Mr. and Mrs. Bernard Soroka of Lachine, Quebec. Mr. Soroka holds the degree of bachelor of science from the University of North Carolina.

Mr. and Mrs. M. Tarnofsky, Durocher Avenue, announce the engagement of their daughter. Kay, to Lionel, son of Mrs. Bernard Seigler, Esplanade Avenue, and the late Bernard Seigler.

Mr. and Mrs. George Hollinger, Ponsard Avenue, announce the engagement of their daughter, Ruth Roslyn, to George, son of Mr. and Mrs. Michael Rauch, of Union City, N.J. Miss Hollinger and Mr. Rauch are graduates of Bergen College, Teaneck, N.J.

Mr. and Mrs. S. Weiner, Durocher Avenue, announce the engagement of their daughter, Fay, to Meyer, son of Mr. and Mrs. I. Levine, Hutchison Street.

Mr. and Mrs. Abraham Cohen, Sherbrooke Street West, announce the engagement of their daughter. Frances Thelma, to Irving D Wintrob, son of Mr. and Mrs. Moses Wintrob, of Toronto.

Mr. and Mrs. Ellis Mendelsohn, of Toronto, announce the engagement of their only daughter, Sylvia, to E. Moe Margolese, of the R.C.A.F. son of Mr. and Mrs. H. Margolese, Hutchison Street.

The British authorities have granted safeconts for a shipment of anti-typhus vaccine to be sent from Argentine to the ghettoes of Poland.

# BIRTHS

Born, at Jeanne d'Arc Hospital, March 24th, to Mr. and Mrs. H. Marcovitch (nee Bessie Tobin), a son.

Born, to Mr. and Mrs. Nat Levine (nee Anne Feigelman), a daughter, at Jewish General Hospital, March 24th.

Born, at the Jewish General Hospital, on March 23rd, to Mr. and Mrs. Nat Pinsky (nee Ida Dolly Lankofsky), a son.

Born, at Christ' Hospital, Jersey City, N.J., on March 23rd, to Mr. and Mrs. M. Weinstein (nee Marian Steinman), a son.

Born, at the Jewish General Hospital, on March 26th, to Mr. and Mrs. Sol. Kivenko (nee Esther Steinberg), a son, brother of Jack.

Born, at Jewish General Hospital, on March 25, to Mr. and Mrs. Paul Manowitz, twin sons.

Born, at the Royal Victoria Hospital on March 28th, to Mr. and Mrs. B. Greenspoon, a son.

Born, to Mr. and Mrs. Jack Feigen (nee Anne Apel), on March 28th, at the Jewish General Hospital, a son.

Born, to Mr. and Mrs. I. Ellman (nee Sue Rothman), at the Jewish General Hospital on March 28th, a daughter.

# IN MEMORIAM

Golick: in loving memory of our dear son and brother, Jack, who passed away the first day of Chalemoid Pesach, 1935.

In our hearts your memory
lingers sweetly, tender, fond
and true.
There is not a day, my son, we
do not think of you.
Lovingly remembered by mother, dad and sister.

# Card Of Thanks

Mrs. Sophie Singerman and family wish to extend their sincere thanks and appreciation for the kindness and messages of sympathy received from many friends and relatives during their recent bereavement in the loss of a dear husband and father.

# CLASSIFIED

**Would the lady** and gentleman who arrived on the scene of an accident on Victoria Avenue near Sunnyside Avenue about 1:20 a.m. March 8, communicate with AT. 6878.

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# Social Notes—Montreal

Mrs. William Doniger, and daughter, Patricia, of New York, and Mrs. A. E. Brunswick, and sons, Edward and Richard, of Philadelphia, are visiting their parents, Mr. and Mrs. A. Bronfman, Westmount Avenue.

Samuel Goldstein, of New York, is visiting his mother, Mrs. A. Goldstein, and his sister, Mrs. J. Kruger, Lorraine Avenue.

Mr. and Mrs. Laurence Wener, of Orange, N.J., are spending Passover with Mr. and Mrs. Philip Levy, Victoria Avenue.

Mrs. H. Tarshis, Roslyn Avenue, has returned from Burlington, Vermont, where she visited her mother, Mrs. M. Samuelson.

Miss Lottie Rabinovitch, of New York, spent a few days with her parents, Mr. and Mrs. H. Rabinovitch, Grosvenor Avenue.

Mr. and Mrs. George Faber, and daughter, Suzanne, of Toronto, are visiting her parents, Mr. and Mrs. J. Kaufman, Belmont Avenue.

Mrs. J. Stewart, Roslyn Avenue, is visiting her son-in-law and daughter, Mr. and Mrs. H. Baron, of Cincinnati, Ohio.

A. Kellnor, Elm Avenue, is spending Passover at Lac Brule.

Mr. and Mrs. H. Hart, Olivier Avenue, are spending the Passover holidays at Ivry, Quebec.

Mr. and Mrs. T. Glickman, Sherbrooke Street West, have returned from Miami Beach, Florida, after spending the winter there.

Mr. and Mrs. B. Gardner, of New York, formerly of Montreal, are stopping at the Ritz Carlton Hotel.

Mrs. J. R. Jassby, Harvard Avenue, was the guest of Mr. and Mrs. Michael Greenblatt at their cottage in the Laurentian Mountains.

Mr. and Mrs. J. J. Klein and daughter, Joyce, Trans-Island Avenue, are spending Passover in New York, with the latter's mother, Mrs. J. Rosenstein.

Charles Marks has returned to Quebec following a short stay in Montreal as the guest of Mr. and Mrs. Henry Finklestein, Queen Mary Road.

Dr. and Mrs. Ben. Denenberg, Queen Mary Road, spent a few days at Ste. Agathe.

Mr. and Mrs. H. Starr, Decarie Boulevard, spent a week in the Laurentian Mountains.

Mrs. Isidore Friedman, Oxford Avenue, is spending the Passover holidays at Lac Brule.

Mrs. Allan Blank, of New York, formerly Miss Dorothy Fraid, of Montreal, is spending Passover with her father, Nathan Fraid, Grey Avenue.

Mr. and Mrs. D. Fels, Terrebonne Avenue, motored to Toronto.

Mrs. I. Liverman, Oxford Avenue, is visiting relatives in North Carolina.

Mr. and Mrs. Sam. Klein, Vendome Avenue, entertained forty guests at dinner in honor of the bar-mitzvah of their son, Leonard, and held a reception at the Montefiore Club where one hundred and fifty guests were present. Spring flowers decorated the room. Mrs. M. Gross was in charge of the tea room, assisted by Mesdames L. Gelfand, Lionel Rose, Philip Fram, A. Fromson, M. Bald, M. Singer, Harry Gold, and Miss Phyllis Merson.

Mrs. I. Kornbluth, St. Catherine Road, will spend Passover in Toronto with her parents, Mr. and Mrs. B. Lubotta.

Mr. and Mrs. S. W. Smolkin and children, Robert and Evelyn, of Cornwall, Ontario, are spending Pasover with her parents, Mr. and Mrs. Israel Ornstein, Durocher Avenue.

Joseph Schecter, son of Mr. and Mrs. William Schecter, Durocher Avenue, has returned from a seven months' stay at the Ner Israel Rabbinical College in Baltimore, Md. He also attended John's Hopkins University where he took a course in economics.

Mrs. H. Shankman, of Timmins, Ontario, visited for two weeks with her daughter, Miss Sara Shankman, St. Joseph Boulevard West, who has taken up residence in Montreal.

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Miss Natalie Lupovich, Lajoie Avenue, is spending Passover with friends in New York.

Mrs. H. B. Freedman and daughter, Sybil, who were in town for the past month as guests of the former's sister, Miss Edith Presser, Maplewood Avenue, have returned to their home in Medicine Hat, Alberta.

Miss Birdie Wasserman, Jeanne Mance Street, has returned from a plane trip to New York.

Mrs. Jack Lubotta, of Collingwood, Ontario, is visiting Mr. and Mrs. I. Kornbluth, St. Catherine Road.

Mrs. N. Cohen, Belmont Avenue, was in New York to meet her husband who has returned from Florida.

Miss Geraldine Rothschild, Sherbrooke Street West, has gone to New York and Boston to visit Mr. and Mrs. M. Gitlin.

Dr. Julius Prince, of New York, N.Y., was the guest of Mr. and Mrs. J. A. Jacobs, Sherbrooke Street West.

Mrs. David Tannenbaum, Sherbrooke Street West, has returned from Boston where she visited her son-in-law and daughter, Mr. and Mrs. Michael Brotman.

Mrs. Lyon Cohen, Sherbrooke Street West, has returned from Florida where she spent the winter.

Mrs. E. C. Levine, Sherbrooke Street West, spent a few days in Ivry, Quebec.

Mr. and Mrs. Samuel Hart, Cote des Neiges Road, have returned from a trip to the South.

Mrs. Betty Samuels and Miss Maxine Samuels, Chomedy Street, are back from New York and Baltimore where they visited relatives.

Mrs. George W. Cohen, Cote des Neiges Road, has returned from Toronto where she visited Miss Ida Illion.

Mr. and Mrs. Saul Kefinor and daughter, Faria, Fulton Avenue, are spending the Passover holidays in the Laurentian Mountains.

Mr. and Mrs. Adolph Gardiner, Grovehill Place, are spending the holidays at Ste. Agathe.

Mr. and Mrs. Cecil Usher, Brodeur Avenue, spent a few days with Harry Batshaw and Dr. Anne Batshaw, at their cottage at Morin Heights, Quebec.

Miss Anne Shapiro, Addington Avenue, has returned from Albany, N.Y., where she visited her brother-in-law and sister, Mr. and Mrs. Sylvan Leff.

Mrs. S. Greenberg, Marcil Avenue, is spending Passover at Lac Brule.

Mrs. N. Adilman, Notre Dame de Grace Avenue, is back from Baltimore, Md., where she was the guest of her brother-in-law and sister, Mr. and Mrs. M. I. Parelhoff.

Samuel Mendelsohn, of Toronto, was the guest of his brother-in-law and sister, Mr. and Mrs. N. Adilman, Notre Dame de Grace Avenue.

Mrs. Moe Rudner, Van Horne Avenue West, entertained at a tea presentation, honoring Miss Florence Rudner, a bride-elect.

Mr. and Mrs. H. Galsin, Durocher Avenue, entertained at a birthday party in honor of their grandson, Daniel, who was six years old. Lois Goldstein, Esther Kert, Carmen Klein, and Rhoda Sherwin were there.

Mrs. S. Shragovitch, Durocher Avenue, entertained at a tea presentation in honor of Miss Shirley Lupovich. The table was decorated with Spring flowers and white tapers. Mrs. S. Lupovich poured the coffee and Mrs. B. Brownstein cut the ices. About forty guests were present.

Mrs. M. Cohen entertained at a tea presentation in honor of Miss Shirley Lupovich, bride-elect, twenty-five guests being present; Mrs. O. Cohen and Mrs. H. Besner at a tea presentation, thirty-five guests being present; Mr. and Mrs. Ben Blicher, dinner at El Morocco Club in honor of Miss Shirley Lupovich and Gerald Brownstein;

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**Passover Greetings**

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Miss Beatrice Brownstein at a dinner at El Moroco in honor of Miss Lupovich and Mr. Brownstein.

Entertaining for Mrs. Jack Pepper, formerly Miss Tauba Costiner, were: Mesdames P. Cramer, H. Henneman, H. Engelberg, L. B. Engelberg, W. Stein, and Miss Mary Pepper, at a linen and cutlery shower at the Queen's Hotel; Mrs. A. P. Starr, Park Avenue, tea presentation; Mrs. S. Solomon, Hutchison Street, evening presentation; Mrs. S. S. Feiner, de l'Epee Avenue, evening presentation; Misses Betty Avrich, Sally Kletsky, and Rae Klein at a surprise tea presentation; Mr. and Mrs. A. Backman, evening presentation; Miss Fanny Alioff, dinner, theatre and presentation; Miss Bella Aronson, at a spinster dinner and presentation.

Hostesses for Mrs. Gerald J. Peterson, formerly Miss Eleanor E. Levinoff, whose marriage took place recently, were: Mrs. Brahm Cohen, tea presentation at the Windsor Hotel; Miss Vivian Bishinsky, tea presentation at Aux Delices; Miss Ellen Wasserman, evening presentation; Mrs. H. Blanshay, tea; Miss Gladys Yancovitch, luncheon presentation at the Queen's Hotel; Misses Ruth and Etta Rosenzveig, luncheon presentation at Eaton's; Mrs. B. Zasloff and Miss Fay Zasloff, tea presentation at Eaton's; Mrs. M. B. Etzin, evening; Mrs. A. L. Charow and Mrs. H. Plotnick, crystal shower at the Samovar; Mrs. M. Dubitsky, luncheon at Eaton's; Mr. and Mrs. G. Steinberg, dinner and theatre party; Mrs. J. Hersh, tea and presentation; and Mrs. S. Turner, tea presentation.

Mr. and Mrs. Philip Barmush, Bagg Avenue, gave a dinner dance in honor of their son Morton's bar-mitzvah. Mrs. Barmush wore a rose crepe dinner gown with hat to match, black accessories, and a corsage of Talisman roses. A procession of thirteen couples consisted of Mr. and Mrs. D. Lazarovitch, Mr. and Mrs. B. Cooperman, Mr. and Mrs. Charles Barmush, Mr. and Mrs. L. Marcovitch, Mr. and Mrs. A. Pollack, Mr. and Mrs. A. Grill, Mr. and Mrs. M. Pinsky, Mr. and Mrs. C. Bercofsky, Mr. and Mrs. L. Cooper, Mr. and Mrs. L. Goffman, Mr. and Mrs. G. Rabinovitch, Mr. and Mrs. H. May, David Barmush and Mrs. Clara Shamitoff. David Grill acted as page boy for his cousin. The women carried candles with blue and white flags, the men carried union jacks. S. Pollack, grandfather of the bar-mitzvah, presented him with the Talith. Irving Nadler was toastmaster. Morton gave a speech. Covers were laid for eighty-six guests.

Entertaining for Mrs. Sol. Teblum, formerly Miss Sylvia Tibby Chawkin, were: Mrs. R. Teblum, mother of the groom, at a tea presentation at the Queen's Hotel, seventy-five guests being present; Mrs. Irving Schwartz, luncheon presentation at the Mount Royal Hotel; Mesdames M. Chawkin, H. Herscovitch, and L. Wiseman, joint hostesses at a crystal and silver shower at the Tokay Restaurant; Mrs. J. Cryer and Miss Marjory Cryer, tea presentation; Misses Lillian Barret and Mildred Cohen, dinner presentation; Miss Miriam Caplan, tea presentation; Mr. and Mrs. H. H. Tower, Victoria Avenue, were at home for a cocktail party and presentation; Misses Ann Arfin, Goldie Hoffer, and Mesdames J. Abramovitch and E. Sommer, tea presentation; Misses Rita Smith and Sheba Shupiro, tea presentation; Mesdames S. Isaif and M. Lann, tea presentation at Eaton's Gold Room; Mr. and Mrs. M. Brown, Jeanne Mance Street, dinner party and presentation; Mesdames S. Goldstein, D. Officer, I. Shapiro, and S. Shulman, tea presentation at the Tokay Restaurant; Mesdames A. H. Caplan and H. Rosen, and Miss Sara Caplan gave the closing tea and presentation at the Queen's Hotel, forty guests being present.

Entertaining for Mrs. Irving Browman, formerly Miss Edith Rosen, were: Mrs. M. Rosen, mother of the bride, at a tea at the Windsor Hotel, and presentation of a banquet cloth; Mesdames A. Dreben, H. Rosen and B. Grom, tea at Eaton's, and presentation of a tea cloth, a damask cloth and set of towels; Mrs. H. Saltzman, Van Horne Avenue, evening presentation of a china figure; Mrs. R. Roitburd, Pratt Avenue, evening presentation of a luncheon set; Mrs. E. Ross, Esplanade Avenue, dinner presentation of a chest of flatware; Mrs. J. Browman, grandmother of the bridegroom, presentation of a silver bonbon dish; Mrs. M. Cohen, formerly Miss Shirley Flanders, tea and theatre presentation of crystal cigarette box and matching ash tray; Mrs. A. Stockman, Peel Street, dinner presentation of a luncheon cloth; Mrs. Morton Browman, Kingston Avenue, tea presentation of a dinner set; Mesdames I. Spunt, L. Litwin, N. Tinkoff, S. D. Spunt, and H. Schwartz, luncheon at the Samovar, and presentation of a china vase; Mrs. A. I. Cohen, tea presentation of odd cups and saucers; Mrs. S. Roll and Mrs. E. Roll, luncheon presentation of a silver carving tray; Mrs. J. R. Abramovitch, Villeneuve Street, dinner presentation of a chest of flatware; Mrs. H. A. Gurberg, tea at the Mount Royal Hotel, and presentation of a silver tea service; Miss Lillian Galkin, theatre and supper; Mrs. M. Fine, Victoria Avenue, tea presentation of silver bread tray; Mrs. M. Dubitsky, Outremont Avenue, evening presentation of twin travelling bags.

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one-half cup matzoh meal
one teaspoon potato flour
six whites of eggs, beaten stiff
one teaspoon each, cinnamon, cloves and allspice

Beat yolks and sugar well together, mix all dry ingredients. Stir into yolk and sugar mixture, adding beaten whites of eggs last. Bake in spring form or in layers with jelly between at 350 degrees oven heat.

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## PAROVE FRUIT PUDDING

one-half pound prunes
one-half pound apricots
six medium sized apples
three soaked matzohs
two cups sugar
rind and juice of one orange
one-half teaspoon cinnamon
one-quarter pound crushed walnuts
one-third cup oil
four eggs, well-beaten
one-quarter teaspoon salt
pinch ground ginger

Scald prunes and apricots and cut into small pieces. Peel and grate the apples and mix all with sugar, matzoh, orange juice and rind, walnuts and cinnamon. Then add the oil, salt, ginger and eggs. Bake in greased pan, in a very slow oven for about one hour. Serve hot or cold.

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# • MONTREAL MEETINGS •

• **WOMEN'S SOCIAL SERVICE ORGANIZATION** annual meeting, paid-up membership tea and election takes place on Tuesday afternoon, April 14th, at the Montefiore Club. A door prize has been donated by Mrs. Morris Levy, chairman of membership. Program. Mrs. R. Seigler, president, will preside.

**News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.**

• **CANADIAN JEWISH CONGRESS:** Women's Division of the War Efforts Committee are sponsoring a donor luncheon at El Morocco on Wednesday, April 15th, at 12.30 p.m. Proceeds for voluntary war services such as the Comforts Fund for soldiers overseas, the Next-of-Kin League, V-Bundles of Montreal, soldier entertainment. Working on the luncheon committee are: co-chairmen, Mrs. Lazarus Phillips, Mrs. S. Leopold; Entertainment, Mrs.

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George Rotsky; others, Mesdames R. Stone, M. Morris, R. Sapera, H. Rother, F. Leopold, S. Pesner, Allan Bronfman Jr., J. J. Block, W. N. Carin, L. D. Crestohl, M. Cummings, H. D. Cheifitz, S. Cohen, C. Fram, M. Hyman, J. Kruger, H. Levine, P. Levy, H. Levinson, S. Leavitt, M. Morris, T. Namerow, A. Pascal, H. Rother, I. Rosenbloom, B. Rubin, H. Robinson, J. Rosenbaum, W. Riven, C. Rosenthal, R. Seigler, E. Solomon, M. Shuchat, R. Stone, J. Stewart, M. Silverstein, C. N. Sommer, A. Simon, C. Tauer, H. Tarshis. Reservations from the office, PL. 6891. Magazines are needed for overseas. Collect in packages of fifty or more and call PL. 6891.

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• **HADASSAH** chapters meeting Monday, April 6th. at 2:30 p.m., are: Young Ladies Zionist. Passover tea at the home of Mrs. C. Rosenthal, 4359 Girouard Avenue; Rachel Anna Leavy, election at the home of Mrs. J. Steinhouse, 4994 Lacombe Avenue; Queen Esther, at the home of Mrs. N. Takefman, 765 Champagneur Avenue; Kadimah, meeting and mah jong at the home of Mrs. L. Azoulay, 1501 Ducharme Avenue. Chapters meeting Monday, April 6th, at 8:30 p.m.; Judith, bridge at Judaean House, convenor, Mrs. A. Darabaner; Bialik, Passover tea, bridge and mah jong at the home of Mrs. M. Flomen, 2201 Maplewood Avenue; Eta Cohen, at the home of the president, Mrs. I. Kasitsky, 5325 Hutchison Street. Junior Hadassah, Passover tea, on Sunday, April 5th, at Headquarters, will feature a music appreciation hour of recordings, with Miss Gita Miller as commentator. The president, Miss Ethel Schwizberg, will preside.

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• **JEWISH GENERAL HOSPITAL: Women's Auxiliary Juniors** elections had Miss Phyllis Edelstone as chairman of the Nominations Committee, Misses Bernice Blanshay, Betty Pearson, Ruth Goldstein, Joan Glickman. Officers: president, Miss Beatrice Kirsch; others Misses Beth Tannenbaum, Shirley Brainin, Maytie Deitcher, Ethel Nadler, Nery Loewy, Reva Ein, Muriel Block, Sylvia Tepner, Martha Pesner, Lillian Brown, Ethelda Blumer, Shirley Geffin, Hadassah Goldfine, Nina Mae Finklestein, Hannah Jacobs, Susy Afler, Rya Segal, Raizel Rosenbloom, Anita Rudolph, Suzann Cohen, Mildred Levin, Estabel Geffin, Marcia Engel, Beulah Chaiton, Muriel Weissmen, Mildred Stattner, Miriam Marcovitch, Edith Stall, Eleanor Ralph, Frances Allman, Sherna Richler, Sylvia Marcovitch, Estelle Fox, Eleanor Shugar, Roslyn Abramovitch, Lorna Greenberg, Sylvia Korfenstein, Phyllis Hamer, Rhoda Steinman, Mrs. Harold Botnick. Mrs. Moe Segal, who presided, announced that prizes for bringing in the most members would be awarded in the middle of May to give girls who registered at this meeting a chance to compete. Registration for hospital services and courses took place.

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Mrs. H. Levine, 1585 Lajoie Avenue, Montreal, is Hadassah chairman of United Palestine Appeal which opens on April 12th.

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• **RED CROSS** Jewish Branch acknowledges $20 through the courtesy of Mrs. Gilbert Appelbaum, which was proceeds of an auction of wedding cake at the marriage of Mr. and Mrs. Sol. Teblum; also $50 from the 12 Ladies Club, composed of: Mesdames A. Golfman, A. Cohen, H. Gold, J. Goldberg, A. Ackman, H. Prazhoff, S. Isaif, D. Peskin, D. Rappaport, M. Schaukert, M. Warshaw, H. Zalkind.

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## Jacob Manischewitz Dies

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Jacob U. Manischewitz of Oceanport, N.J., president since 1915 of the B. Manischewitz Baking Company, 143 Bay Street, Jersey City, one of the world's largest makers of matzoh, died of a heart ailment in the home of his mother-in-law, Mrs. Sophia Brusiloff, 205 West Fifty-seventh Street. He was 56 years old.

Mr. Manischewitz, with his four brothers, operate the matzoh company, which was founded in 1888 in Cincinnati by their father, the late Rabbi Dov Ber Manischewitz. The large plant in Jersey City was opened in 1930, and before the war the company exported matzoh all over the world.

Mr. Manischewitz and his brothers maintained the Manischewitz Yeshiva in Palestine, a seminary of higher learning, and also conducted the Manischewitz Foundation, which, in addition to philanthropic work, promotes cultivation of the fine arts.

He was born in Memel, Lithuania, and was brought to this country when a baby. Surviving are his wife, Mrs. Ila Manischewitz; a daughter, Miss Marsha; two sons, Howard and Bernard; three sisters, Mrs. Sol Reggin, Mrs. Reuben Finkelstein and Mrs. Bernard Prensky; and his brothers, Joseph Max, Meyer and Rabbi Hirsch Manischewitz.

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The Soviet government published the names of 54 Jews serving in the Red Army who received medals and citations as "heroes" for valorous conduct during the recent offensive against Nazis.


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# Social Notes — Toronto

Corporal Leonard Levy, R.C.A.F., of St. Thomas, Ont., is spending the Passover holidays with his parents, Mr. and Mrs. Mort Levy, Bathurst Street.

Mr. and Mrs. George Faber, Bathurst Street, is spending Passover with her parents, Mr. and Mrs. J. Kaufman, of Montreal.

Mr. and Mrs. Harry Rosenthal and son, Stephen, Glen Cedar Road, spent a few days in Windsor.

Mr. and Mrs. Charles Dravmin Howland Avenue, have returned from Florida.

Mr. and Mrs. N. L. Nathanson, Lyndhurst Avenue, have returned from a two month's stay at their winter home in Florida.

Mr. and Mrs. Sigmund Samuel, Old Forrest Hill Road, have returned from Palm Beach, Florida.

Mr. and Mrs. H. Phillips, of Cornwall, spent a few days with Mr. and Mrs. A. Rosenthal, Russell Hill Road.

Dr. and Mrs. J. Pollack, and daughter, Bernice Gloria, Avs Road, returned from New York, where they were present at the marriage of their niece, Miss Hilda Pollack, to George Adler.

Harry Zellig, of Windsor, spent a few days with Mr. and Mrs. Jack Cowan, Rusholme Road.

Mrs. Joseph Newman and son, Kenneth; S. J. Zacks and M. A. Zacks, Strathearn Road, and Mr. and Mrs. J. C. Zacks and daughter, Miss Vivian Zacks, Lonsdale Road, are spending Passover in Kingston, with Mrs. K. Zacks.

Mrs. A. Lieberman, 109 Lauder Avenue, is visiting her son-in-law and daughter, Mr. and Mrs. Philip Kossin, of New York.

Miss Sandra Bresver, Rusholme Road, has returned from Ottawa, where she spent the last four months.

Miss Gertrude Fine, Gloucester Grove, has returned from London, Ont., where she visited Mr. and Mrs. J. D. Fine.

Mr. and Mrs. Charles Simpson and daughter, Lorraine, and Miss Ruth Berofe, Camberwell Avenue, are spending Passover with Mr. and Mrs. J. Berofe, of Bracebridge, Ontario.

Mrs. Alex Levinsky and son, Lloyd Douglas, Markham Street, are spending the holidays with their uncle, Moe Isaacs, of Syracuse, N.Y.

Mrs. George W. Cohen, of Montreal, spent about a week with Miss Ida Illion, 1054 College Street.

Dr. M. L. Rotstein, resident in obstetrics and gynaecology at Sarnia Hospital, Baltimore, Md., is here to spend Passover with his parents, Mr. and Mrs. J. Rotstein, 18 Oxford Street.

Mr. and Mrs. H. Shopsowitz and Israel Shopsowitz, Spadina Avenue, and Mr. and Mrs. David Shopsowitz, Pendrith Avenue, motored to Montreal, where they are spending Passover.

Arthur Sugarman, of New York, flew here to spend Passover with his parents, Mr. and Mrs. J. Sugarman, Borden Street.

Mrs. I. Sugarman, of New York, is the guest of Mr. and Mrs. J. Sugarman, Borden Street, for Passover.

Miss Effie Greben, Ossington Avenue, is spending a week in Buffalo, N.Y., visiting her uncle and aunt, Mr. and Mrs. M. I. Gellman.

Mr. and Mrs. I. Horowitz, Dundas Street West, have as their guests over the Passover holidays, Mr. and Mrs. Irving Sugarman and children, Linda and Coleman, of Cleveland, Ohio.

Mrs. Abe Levinsky, Markham Street, is spending the holidays in Syracuse, N.Y.

Mrs. Oscar Pattenick, Austin Terrace, gave a tea.

Mr. and Mrs. Charles Sanders, Glengrove West, entertained at a cocktail party.

Mr. and Mrs. Moses Wintrob, Walmer Road, celebrated their fortieth wedding anniversary on March 28th.

Mrs. S. King, Crawford Street, was hostess at tea at the Arcadian Court, to honor Miss Selma Shapero, a bride-elect of May 5th.

Mr. and Mrs. I. Kalifer, Roxton Road, entertained Rabbi J. Elsen, of Edmonton, Alta., at dinner.

Mrs. M. Atkins and Mrs. B. B. Conway gave a presentation tea at the King Edward Hotel, in honor of Miss Rose Shuster, whose marriage to Milton Kirsh, of St. Catharines, takes place shortly.

Mr. and Mrs. Irwin D. Bocknek, Beatrice Street, were hosts at a cocktail party for Mr. and Mrs. Louis Little, formerly Miss Pauline Lewin, followed by a dancing party at the Savarin.

Mr. and Mrs. Jack Miller and Mr. and Mrs. Harry Satok entertained at a dinner and dancing party in honor of Mr. and Mrs. Samuel Spindel, of Montreal, formerly Miss Frances Kalman, who spent their honeymoon here.

Mr. and Mrs. S. C. Kernerman, Brunswick Avenue, were at home to about one hundred and fifty friends and relatives, to celebrate the bar-mitzvah of their son, Lionel. Mrs. Kernerman received in a maroon taffeta gown, and corsage of roses and sweetpeas. Mr. and Mrs. E. Smith, of Guelph, were there.

Mesdames J. Cutler, William Langer, S. Simmons and Irving Berger, were hostesses at a shower at the Belvin to honor their sister, Miss Lillian Greenbaum, whose marriage to Al. Pearl, of Ottawa, takes place on June 16th. The table held a large wedding cake and vases of roses. The honoree wore a blue silk jersey frock, and corsage of roses. About one hundred and twenty-five guests were present.

Mr. and Mrs. Hyman Soltz, Ulster Street, celebrated the first Seder night with the following present: Mr. and Mrs. Samuel Cohen and daughters, Levonah and Zelda; Mr. and Mrs. Jack Cowan and son, Bernard; Mr. and Mrs. Louis Soles and daughters, Isla and Barbara; Mr. and Mrs. Arthur Soles and sons, Paul and William; Mr. and Mrs. M. L. Soltz, Mr. and Mrs. John Levinson, Mr. and Mrs. Morris Duckman, and Misses Min Soltz and Ruth Soles.

Entertaining for Mrs. George W. Cohen, of Montreal, were: Mr.


*Passover Greetings*

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and Mrs. Louis Coldoff, at an evening party at their new home, 216 Barton Avenue; Mr. and Mrs. Samuel Cohen, Cheritan Avenue, dinner and evening; Mr. and Mrs. M. A. Levy, Turner Road, dinner; Mrs. Henry Potter, Bathurst Street, at Eaton's, tea; Mrs. Jack Miller and Miss Carole Levenson, luncheon; Mrs. Saul Salutin, tea; Mrs. Louis Simon, South Drive, luncheon and evening; and M. H. Centner and Ben. Laddon, dinner.

Mr. and Mrs. J. Freeman, Bloor Street West, gave a party to celebrate their daughter, Donna's fifth birthday, those present being: Melvin Gilbert, Greta and Sandra Title, Standey and Alex Freeman, Norman Snider, Elliot Title, Edward Bayer, Zisha and Myra Wittlin, Marshall Blumfield, and Sharon and Robert Title. Miss Evelyn Blumfield looked after the guests. The table, covered with a blue damask cloth, was decorated in pink and turquoise, and had two birthday cakes. The honoree wore a turquoise blue jersey frock and matching bow in her hair.

Pilot Officer Harry Kelman, of Sudbury, and Pilot Officer William Weiser, of New York, were entertained at a Royal York Hotel supper dance, following the wings' parade at No. 16 S.F.T.S., R.C.A.F., at Hagersville, Ontario, where both men won their commissions. Mr. and Mrs. Berul Sugarman were hosts, and those present were: Mr. and Mrs. Henry Perry, Mr. and Mrs. Frank Hashmall, Mrs. Sol. Celniker, of Buffalo; Misses Ruth Gross, of North Bay, Mary Wagman, Doris Singer, Sylvia Kohl; and Kenneth Kelman, of Sudbury, Ont.; Max Sugarman and Jack Sugarman.

Mr. and Mrs. Jack Silverberg, Davenport Road, entertained in honor of their only daughter, Zelda, on her sixteenth birthday, at a formal dinner dance at the Belvin. The head table was arranged with Spring flowers, and covers were laid for one hundred and sixty friends and relatives. The hostess received in a gown of turquoise taffeta, and corsage of roses, the honoree wearing a mauve velvet gown, and an orchid in her hair. Zelda donated sixty-five dollars, received as gifts, to the British War Victims' Fund. Mr. and Mrs Silverberg gave two hundred dollars in war savings certificates to their daughter, the presentation being made by Dr. C. N. Mooney.

Mrs. S. Shapero and Mrs. H. Stern entertained at the Chudleigh House, to honor Miss Selma Shapero, whose marriage to Sydney Stern takes place on May 5th. The honoree wore a blue frock trimmed with white collar and cuffs, and a corsage of roses. Mrs. Shapero received in a black and white dress, and corsage of roses, and Mrs. Stern in a print frock and corsage of roses, assisted by Mrs. S. Ramstein, grandmother of the bride-elect, in a blue crepe dress, and corsage of roses. The table held vases of assorted flowers. A large bell was suspended from the ceiling over the centre of the table. About one hundred and thirty guests were present, among them Miss Adele Glucklick, of Peterboro.

Mrs. F. Goldfarb, Crawford Street, was hostess in honor of her sister, Miss Rose Brown, whose marriage to Martin Roth takes place on May 24th. She received in a turquoise blue frock, and corsage of roses, assisted by Mrs. M. Brown, sister-in-law of the bride-elect, wearing black trimmed with sequins, and a corsage of roses, and by Mrs. Roth mother of the groom-elect, in a navy blue frock, and corsage of roses. The honoree wore a dress of navy crepe, and a corsage of roses. The table, covered with a lace cloth, held pink candles, and had a pink and blue centre-piece of roses, carnations and irises. Those assisting were Mrs. D. Switzer, Mrs. S. Stein, and Miss Sally Finkle. About fifty guests were present.

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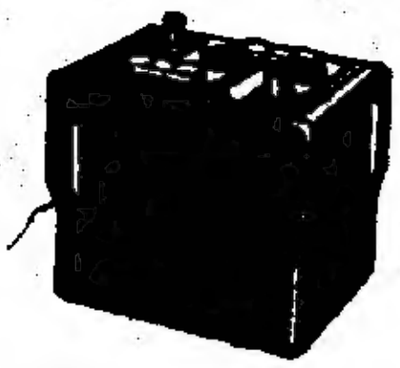

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# MARRIAGES

### Greenstein-Mandel

The marriage of Jean, daughter of Mr. and Mrs. Max Mandel, Robert Street, to Sydney, son of Mr. and Mrs. Samuel Greenstein, Lonsmount Road, took place on March 22nd, at the Men of England Synagogue, Rabbi David Monson and Rabbi M. H. Levy officiating. The bride, given in marriage by her parents, wore a gown of white brocaded satin with a full skirt ending in a long train. Her finger-tip veil of tulle fell from a halo of the same material as her gown, and she carried a white prayer book covered with orchids and streamers. Miss Ethel Price was maid of honor, in a gown of mauve net over taffeta, and carried a bouquet of roses and lilies-of-the-valley. The bridesmaids were Misses Goldie Kleinberg, in print chiffon; Lillian Kopstick, in green and silver satin; and Helen Weinper, in pink net. The junior bridesmaid was Deanne Greenstein, in a dress of pink net. All attendants carried bouquets of roses. Beverley Applebaum, in pink taffeta, Shirley Urback, in blue taffeta; and Ruth Silverberg, in green taffeta, were flower girls, all wearing matching bonnets and carrying nosegays of roses. Louis Lukofsky acted as best man, and the ushers were: Al. Zigelstein, Louis Kopstick, Max Soloway, and Herbert Greenstein. A dinner followed, the bride's mother wearing a gown of peach lace and corsage of roses and sweetpeas; the groom's mother in a black and pink lace gown, and corsage of roses. The couple left on a trip to Montreal, and will live in Toronto.

### Schaefer-Dolgoff

The marriage of Miss Jessie Dolgoff, daughter of Mr. and Mrs. R. S. Dolgoff, Grace Street, to Henry, son of Mrs. R. Schaefer and the late Edward Schaefer, of Buffalo, took place recently.

### Train-Abramovitz

The marriage of Jeanette, daughter of Mrs. L. Abramovitz, and the late Leo Abramovitz, St. Clarens Avenue, to Pte. Nat. Train, son of Mr. and Mrs. J. Train, Markham Street, took place on March 22nd, at the bride's home, Rabbi David Monson officiating. The bride, given in marriage by her mother, and uncle and aunt, Mr. and Mrs. Maurice Levine, wore a frock of blue crepe, with matching hat and shoulder-length veil, and carried a prayer book with streamers. Louis Train, brother of the groom, acted as best man. A buffet supper was served. Out-of-town guests were: M. Abramovitz and daughter, Ethel, of Windsor; and Louis Train, of the Hamilton Air Force Training School.

### Little-Lewin

The marriage of Pauline, daughter of Mrs. S. Lewin and the late S. Lewin, of Windsor, to Louis Edward Little, of Windsor, son of Mr. and Mrs. N. Litovitz, Bellwoods Avenue, took place on March 22nd, at the home of Rabbi David Monson, Rosemary Road, who officiated. The bride, given in marriage by her uncle, Irwin D. Bocknek, wore a cinnamon colored boucle suit with platinum fox trimming, and a felt hat of cinnamon shade with matching veil. She carried a white bible with an orchid and streamers. Her only attendant was her aunt, Mrs. Irwin D. Bocknek, who was matron of honor, in a printed silk jersey frock, with matching hat, and corsage of roses. The best man was Jack Lewis. The immediate families, numbering over one hundred guests, were received by the bride's mother in blue, with a corsage of roses; the groom's mother in black lace, an a corsage of roses. The couple left on a motor trip to Montreal, and will live in Windsor.

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# Thousands Killed By Nazis In Kiev Pogroms

No fewer than 50,000 Russians and Ukrainians have been murdered by the German occupants in Kiev, Pogroms against the Jews, with whom were classed all known Communist activities and officials of the Soviet regime, many accused of nothing more than being Russian, are reported to have been worse than anything known before in the old Ukrainian capital, whose civil war history was bloody enough.

Many of these machine-gun murders occurred in the Lukyanovskaya Cemetery, where the victims were made to dig their own graves after visiting the dreaded Gestapo headquarters in Spaveka Street, which has gained a reputation similar to that of the Gestapo's Petschek Palace in Prague.

To escape murder, which often results from a simple denunciation, and to avoid forced labor on fortifications that the Germans are hurriedly building near the city they took from Marshal Semyon Budenny last Fall, Kiev's inhabitants are filtering through the German control into the countryside, where there is a better chance of getting food and joining the partisans.

Now that Spring is approaching and news of the Red Army successes in the Eastern Ukraine are becoming known through leaflets secretly distributed, this fight for the city is intensifying—as has happened around Kharkov and other occupied centres. It was such a fugitive who reached the Russian headquarters on the Southwestern Front and reported on conditions in Kiev.

"Kiev is under German military control, despite an attempt to give the impression that the Ukrainians are running their own country," he said. "The town is divided into military zones over and above the civil administration's control, and from one zone all except Germans are excluded. All the puppet city council's orders require the counter-signature of the German military governor."

Part of the terrible price the Russian people have had to pay for "staying put" in villages along the route of the German advance last year and thus not blocking the roads needed for the Red Army's operations is shown in an exhibition that will open here soon.

The exhibition is devoted to suffering children and the means being adopted to assist them now that the reoccupying Red Army has justified the trust that the villagers put in it.

The exhibition is a terrible indictment not only of the German soldiers but also of the German women at home, many of whose letters ask husbands or sons to send back clothing taken from the Russians. "Never mind the blood-stains, which are easily washed out," one letter said.

The children of Kerch went to school as usual a day or two after the German occupation of that Crimean town. Two hundred and forty-five of them did not return. When the Red Army recaptured Kerch their bodies were found in uncovered trenches on the beach. Many had school books in their hands. All had been shot. The picture you see is of a Russian mother standing on the beach with the Black Sea waves behind her face, her grief-contorted arms thrown out in an eloquent gesture of despair as she looks down, seeking her children.

For those who prefer documentation to the pictorial representation of the Russian travail, the exhibition records the history of Kalitsino, a village in Moscow Province, during its three months under occupation. Of its eighty-seven houses, fifty were burned down. Its school, maternity hospital, creche, medical center, veterinary office, library and cinema were destroyed. For three months its 812 women and children lived in snow huts.

In the region of Lotoshino, 13 persons were burned, 507 were shot, 153 were frozen to death or hanged or tortured and 17 mutilated, while 32 children remain orphans. What has been done for these orphans — there are thousands—to prevent a waif problem also is shown. On the initiative of the mother of four factory workers who have become "Red heroes," an adoption program has been launched and hundreds of letters are pouring into the organization with offers to adopt children.

# To Train Youth

The Young People's League of the United Synagogue of America, Jewish youth organization, has adopted a national program to organize and train 200,000 adolescent members in "the proper concepts of religion and democracy."

One of the principal functions of the new branch, to be known as the Junior Young People's League, will be to "religiously toughen its members to the world of the future," according to Rabbi Samuel M. Cohen of New York, executive director of the United Synagogue of America and overseeer of the youth activities.

The plan was formulated into a national policy at the eighteenth annual national convention of the league.

Experimental classes already have been conducted in New York and Philadelphia, Dr. Cohen said, and their experiences will be used as a guide. Headquarters will be in New York.

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## • TORONTO MEETINGS •

• **McCAUL STREET SYNAGOGUE** Beth Midrash Sisterhood Passover tea is at the home of Mrs. S. Lipson, 225 Lonsmount Drive, Sunday, April 5th, from 3 to 7 p.m. Convenor, Mrs. S. Newman. Receiving will be Mesdames S. Lipson, J. Doran, M. Auerback.

**News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.**

• **MOTHERS' AUXILIARY,** 59th Boy Scout Troop, on Monday, April 6th, at 8 p.m., at 359 Palmerston Boulevard, will hear Edgar A. Reason, speak. Mrs. O. King will preside.

• **IOTA ALPHA PI SORORITY** Kappa Chapter held their annual mothers' and daughters' tea at the Royal York Hotel. Miss Gloria Brontman, newly elected dean, addressed the mothers and each received a gift. The tea table, centred with red roses, the sorority flower, was set for forty people. Music was provided by Miss Gloria Brontman and Mrs. F. Keyfetz, and songs were sung. New officers are: Misses Gloria Brontman, Frances Zener, Clarice Kopman, Nellie Kuchar, Miriam Perenson, Ruth Nisenbaum, Thelma Freedman, Eve Sholchet, Ida Spivak. Other members: Misses Sylvia Wilkes, Sylvia Rashman, Sheila Shiff, Mary Kopman, Miriam Mason, Beatrice Snyder, Ruth Silverhart, Anne Brown, Molly Levine, Eve Zuker, Anzelda Shoychet, Vera Rosenblatt. Mothers present were: Mesdames L. Brontman, E. Freedman, C. Glassman, L. Harnick, J. Kopman, S. Kuchar, J. Levine, A. Nisenbaum, N. Perenson, S. Rashman, J. Rosenblatt, J. Shiff, S. Sholchet, J. Shoychet, H. Silverhart, B. Snyder, I. Spivak, S. Wilkes, M. Zener, J. Zuker.

• **NATIONAL COUNCIL OF JEWISH JUNIORS** tea on May 17th, at the home of Mrs. A. G. Volpe, 503 Markham Street, is for Camp Camperdown. Miss Shirley Rutman is ticket convenor.

## ENGAGEMENTS

Mr. and Mrs. S. Rotman, Dundas Street West, announce the engagement of their daughter, Mary, to Sidney Goodman, R.C.A.F., son of Mr. and Mrs. A. Goodman, Palmerston Avenue.

Mr. and Mrs. Abraham Cohen, of Montreal, announce the engagement of their daughter, Frances Thelma, to Irving, son of Mr. and Mrs. Moses Wintrob, Walmer Road, the marriage to take place shortly.

## BIRTHS

Born, to Mr. and Mrs. Alex Bain (nee Ruth Baker) Rosebury Avenue, on March 22nd, at Women's College Hospital, a son, Richard Anthony.

Born, to Mr. and Mrs. J. Milrod, 114 Montrose Avenue, on January 27th, at Mount Sinai Hospital, a son, Lewis Herman.

Born, to Mr. and Mrs. Louis Sherman (nee Freda Dambrot) Markham Street, on March 24th, at Women's College Hospital, a daughter, Beverley Anne.

Jewish and Christian organizations of Edinburgh, Scotland, are calling a conference of churches, organizations and synagogues to discuss Jewish post-war problems and ways of solving the Jewish question. It will be the first gathering of this kind in the United Kingdom.

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## A Message to the Jewish People of this Province by the Honourable Adélard Godbout, Prime Minister of the Province of Quebec

The war has at length spread virtually round the globe, and all peoples are feeling its scourge to varying degrees. Though we in America have been largely spared its horrors thus far, yet have we deeply sensed the sufferings of less fortunate peoples, amongst whom none have been more sorely tried than your own brethren in a number of European lands. It is because we have had reason to highly respect and greatly esteem our fellow-citizens of Jewish race here in the Province of Quebec that we are able to formulate a heartfelt desire that, come victory for our arms, your people the world over might be given to enjoy that freedom and respect which you yourselves have ever experienced in this old French province.

Both the great majority races that have formed our Canadian nation under the protection of the stately British Crown have had tolerance as a guiding principle throughout, and in this time of crisis are reaping a splendid benefit in the unstinted cooperation of every racial group in the common cause of victory.

On the occasion of your time-honoured Feast of the Passover, may I express the wish that the Jewish people of the Province of Quebec might increase and prosper long amongst us in their well-known character of exemplary Canadian citizens and men of good will.

Adélard GODBOUT.

## Message de l'Honorable M. Adélard Godbout, Premier Ministre, à nos Concitoyens d'origine Juive de la Province de Québec

Il n'y a guère de pays au monde où les Juifs soient mieux traités que dans la province de Québec. Si nous pouvons être fiers de ce fait, c'est que les Juifs déploient parmi nous les meilleures qualités de leur race. Ils sont laborieux, économes et respectueux des lois. En ce temps de guerre, ils collaborent généreusement à la cause commune; ils contribuent aussi à maintenir l'unité nationale et à hâter le jour de notre victoire sur la barbarie.

Nous, Canadiens français, avons découvert, colonisé et peuplé tout le Canada, d'un océan à l'autre. Dans la grande tâche que nous avons entreprise d'en faire un des premiers pays du monde, sous la protection de la Couronne britannique, il nous a fallu et il nous faut encore des associés remplis de bonne volonté et qui sachent s'adapter à nos institutions et à nos coutumes. Parmi ces associés les Juifs tiennent un rang très honorable et nous sommes heureux de leur en rendre témoignage.

A l'occasion de la Pâque des Juifs, je ne crois pas possible de faire un voeu qui leur soit plus agréable que celui d'une prompte victoire de nos armes.

Adélard GODBOUT.

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After lunch John interviewed several business men. One was interested in group insurance for his employees, two partners wanted to know about business insurance, and another man needed a plan to take care of increased inheritance taxes.

Delivering his friend's retirement cheque is John's last call, but his work isn't ended yet. He'll do an hour's study at home before he finally calls it a day.

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